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A LETTER

TO

MEMBERS OF THE CHURCH OF ENGLAND,

BY

I. W. D. GRAY, D. D.,

RECTOR OF THE PARISH OF ST. JOHN, N. B.,

IN REPLY TO A LETTER

FROM

EDMUND MATURIN, M. A.,

LATE CURATE ST. PAUL'S, HALIFAX, N. S.

SAINT JOHN, N. B.,
J. & A. McMILLAN, PRINTERS, 78, PRINCE WILLIAM STREET.
1859.

Mr Maturin returned to Church of England.

PREFACE.

THE following remarks upon Mr. Maturin's letter, have been prepared at the request of friends whose wishes the writer has been anxious to meet. They have been penned under many disadvantages, but are committed to the press, in reliance upon the blessing of GOD, and with the hope that, in some small degree, they may promote the cause of Truth. The author has the satisfaction to see that other replies are announced, and trusts that what is deficient in his own, will be supplied by abler pens.

In Chair of Bishop of Tuesday 1836. "Mr Maturin's first Pamphlet has already met with a full and convincing answer written by one of our body, to whom I desire publickly to return my thanks for his well timed and very able defence of our Church against an ingenious and unsparing adversary."

CHRISTIAN BRETHREN,

The late Curate of St. Paul's at Halifax, has published a letter assigning his reasons for quitting the Church of England, and setting forth what he conceives to be "the claims of the Catholic Church," meaning by that misnomer, the Church of Rome. His letter, I have no doubt, will do much good; it will open the eyes of Protestants to certain truths which they are slow to receive. It will lead them to study more closely their own principles, and to become better acquainted with those of the Church of Rome. This is precisely what is wanted. Nothing could be more desirable than that the controversy now begun, should go on until the genuine doctrines of Romanism, not merely in their plausible outline, as they appear in Mr. Maturin's Letter, but in their full details, are placed before the public. Mr. Maturin says that "his object is not to awaken the spirit of controversy." How *without* such an object, he could publish one of the most controversial letters that could well be penned, and be ready to add a second and a third, as Bishop Connolly affirms,* we are at a loss to know. Had he merely given in a quiet way, his reasons for joining the Church of Rome, a reply to them might not have been called for; but having made his letter the vehicle of a most violent attack upon Protestantism in general, and upon the Church of England in particular, and invited the Parishioners of St. Paul's to follow him in his erratic course, he could hardly delude himself with the idea that he was not invoking the spirit of controversy, or expect to be exempted from the charge of having this object in view.

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*See the "*Morning Freeman*," March 10th, 1859.

His letter, which is well written, condenses in a small compass the whole question at issue between the Church of Rome and other Christian communions. The arguments indeed are not new, they have been employed long since by Bossuet, and other Romish controversialists, and have been refuted as often as they have been reproduced. There is a large portion of Mr. Maturin's letter, however, which deals but sparingly in argument, and in which bold assumptions, and confident assertions, are substituted for the reasoning process. He seems to think that where proofs are wanting, it is sufficient to tell us, that certain things are "*incontrovertible facts*," or "*have been forever settled*," and then to place them, without further ceremony amongst the axioms of Theology. He forgets at such times, though at others he is sufficiently alive to it, that as Protestants *will* use their reason, they must inevitably inquire whether these "incontrovertible facts" are really facts at all, or merely unwarrantable assumptions, without any claim to their respect.

The opening pages of his letter unfold to us some rather singular matters connected with his personal history. One of the first that arrests our attention is the confession that what he terms his "recent conversion," was in reality a conversion that began in 1840, no less than eighteen years ago; at which time he was "troubled with doubts as to the true position of the Church of England, and the real character of the Protestant Reformation." In connexion with this disclosure, he informs us that his descent, education, and deep-rooted prejudices were all Protestant, and hence would have us to infer that the amount of evidence which overcame them must have been very strong. We may grant the premises, without admitting the conclusion. Prejudices arising from descent and early education do not always require any great amount of evidence to overcome them. This "early education" is often superficial, and the prepossessions connected with it are the result, not of calm inquiry, but of incidental association. In such cases the very suggestion of a doubt, such as would naturally arise out of the "amicable discus-

sion" with the Romish Priest in his native Parish,* would be sufficient to shake the previous system of belief. And where the process of "doubting" once begins in a mind "tormented with speculative difficulties," there is no saying where it will end. The probability is that impressions previously cherished without investigation, will rapidly yield to those of an opposite character. There is "an education of revolt and reaction, as well as of acquiescence and imitation;" and in passing through this process, enthusiastic tendencies and feelings have often much more to do with the result, than calm and sober reason. We cannot therefore infer from the fact of Mr. Maturin's antecedent prejudices, that the evidence which overcame them was, abstractedly considered, of an overwhelming nature. In truth the account he afterwards gives of it proves that it was far, very far, from being entitled to this character.

A *doubter* in 1840, what was Mr. Maturin in the beginning of 1841? The progress, we admit was "sure and certain," but evidently not "slow and gradual." For at this time his mind was in a great measure divested of all its former prejudices, those "deep rooted prejudices," which demanded "overwhelming evidence" to subdue them. He now sees "the Catholic system in all its proportions"—"more beautiful when reflected from the light of Christian antiquity." His "constant companions," what were they? The "canons and decrees of Trent," which sanction "transubstantiation, penance, extreme unction, the sacrifice of the mass, the celibacy of the priesthood, purgatory, indulgences, the invocation of saints, the adoration of images and relics, with the idolatrous worship of the virgin." These and the "Romish Missal," were his "constant companions," so highly valued that the "greater part of both was committed to memory." And to these were added "the Rhemish Testament, the Edition of 1582, with "all the *original* notes," those detestable notes which authorize the extermination of heretics, which sanction the persecuting principles, upon which his Protest-

* See Letter, page 12.

ant forefathers were "dragooned" and expatriated. No wonder that he felt a little "perplexed and exasperated" while he read those execrable comments upon the words of Him, who commanded that very disciple, whom the Romish Church regards as the "Prince of the Apostles," and the first link in the chain of their Primatical rulers, to "put up his sword into the sheath." Still these notes, unchristian as they were, did not revive the "deep-rooted prejudices," which he derived from his persecuted ancestors. His attachment to Rome continued. He attended "High Mass in the Church of the Immaculate Conception, was deeply impressed with the solemnity of the service, the splendour of the ceremonies, the devotion of the worshippers." In short the impulse given to his previous sympathies with Rome, constituted "a new era in his religious history."* Slow progress indeed! And for a mind encumbered "with speculative difficulties!" Slow progress! Why it was such a jump into "remote conclusions," such an engulfing of a whole flood of errors, as no mind could brook, that was not impelled in its course by a distaste for the simplicity of Protestantism, and an eager longing for the gaudy pageantry, and "painted shrines" of her who sits upon the seven hills. What a folly for a man who passed through such an experience seventeen years ago, to talk of his "recent conversion" to the Church of Rome!

But what of 1842? In regard to this year, the disclosures are still more extraordinary. We do not wonder, after what preceded, to find him with "Cardinal Wiseman's Lectures," admitting their "reasoning to be conclusive," and the "whole train of argument unanswerable," though we hesitate not to say that those lectures contain the most palpable sophistries and misrepresentations. We do not wonder to find him approximating the conclusion that "the whole work of the Reformation was an act of Schism," and that "it was the duty of Protestants to return to the unity of the Church." We do not wonder to hear from him the confession that "his

* pp. 6 7.

heart was essentially Catholic," and that he can give "no satisfactory explanation of the reasons why he did not then become a Catholic." But the marvel, the wonder, the unexplained mystery is this, how with a heart so wedded to Rome, with such a guide as Cardinal Wiseman, with such a creed as the decrees of Trent," with such an enthusiastic admiration of the Papacy, and such unmitigated dislike of the Reformation, believing it to be based upon two false principles, viz: the sufficiency of Scripture, and the right of private judgment, how with such a heart, such a counsellor, such a creed, and such prepossessions, he could suddenly, at the "solicitation of his friends,"* subscribe "Ex animo," the Thirty-Nine Articles, which condemn that creed at every step, and become a clergyman of the Church of England, which is based upon the very principles which his soul abhorred. Did sudden illumination burst in upon his mind at this crisis, shewing him that the articles of the Church of England were right, and the decrees of Trent wrong? that Cardinal Wiseman's reasonings were fallacious? that the reformation was a good work, and the Church of England based upon a true foundation? Did such a transition suddenly take place in his views, or did it not? If it did, why not candidly tell us so, and give us the evidence which such a fact would afford, as to the perpetual vacillations of his mind, and the worth of his present convictions? If it did not, then let him explain how, with an upright heart and clear conscience, he could subscribe to the doctrines of our church, while he held the doctrines of the Papacy; how he could openly profess one creed, and hold another; how he could stand before man as a Protestant minister, while before God he was a Roman Catholic; how he could derive his support from a church which he regarded as schismatical and heretical, for whose principles he had no respect, and in whose foundation he had no confidence?

From 1842 to the latter part of 1858, Mr. Maturin continued to exercise the office of a clergyman in the Church of

* pp. 8–12.

England, holding successively several curacies in Ireland, and, for the last seven years, that of St. Paul's at Halifax. The question which every honest mind naturally asks in regard to that period is, *what were his convictions then?* Were they consistent with his continuance in that position, or were they not? And to this he replies: "*During all that time my mind was never free from its former difficulties, though they were seldom of such a nature as to occasion much serious embarrassment.*"* During all this period he had doubts as to the position of the Church in which he ministered, and in reference to the necessity for an *infallible* guide; but he never divulged these doubts to any one, "knowing, (as he says, and the assertion is certainly a strange one) that they could receive no satisfactory answer, and that it would only tend to produce suspicions, destroy confidence, and injure his usefulness."† All this betrays the inward consciousness that his position in the Church of England was a false one, and that a candid acknowledgment of his views would have rendered his position untenable. And this becomes more obvious in looking at the account he gives of his studies at this time, and the conclusions to which they led him. Prior to his final review of the Romish Controversy he had been engaged it appears, "in the *Historical investigation of the doctrines of the Church of Rome.*" He wished to trace in the works of the ancient fathers, the origin and progress of each particular dogma of that Church, and to ascertain "*the real amount of evidence which might be justly claimed for it in primitive antiquity.*"‡ An important investigation! What was the *issue* of it? It was found *tedious, uncertain, unsatisfactory?* Tedious no doubt, but why *uncertain?* why *unsatisfactory?* The admissions of Mr. Maturin upon this point, no less than his reasonings in regard to them, are worthy of note. He grants, that there is "sometimes a difficulty in tracing up each particular point by direct testimony to the times of the Apostles,"§ and "that it would be easy to select passages from their writings apparently inconsistent with the Catholic view of any doctrine,

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*p. 12. †p. 13. ‡p. 14. §p. 15.

before it was clearly defined by the Church."* It is obvious, from these concessions that the Fathers did not answer Mr. Maturin's purpose. They were silent where he wanted them to speak, loquacious where he wished them to be silent. He apologises, however, for these defects. Their *silence* he accounts for partly by the fact that there was no *controversy* then, upon the doctrines that now divide the Church. But we do not need controversy to bring out the positive doctrines of the Church. Controversy elicits the Church's protest against heresy. If there were no heresies there would be no controversies: if no controversies no protests. But the articles of faith, which the Church holds are independent of such protests. They are necessary to be known and believed in at all times, whether there is controversy or whether there is none. The absence of controversy therefore would not account for the absence from the writings of the Fathers of any articles of faith which the Church really held. But again, says Mr. Maturin, some of their writings are *lost*, and it would not be "possible to make out a chronological table of the progress of Roman doctrine from such imperfect notice, unless we are sure that we now have all the writings of all the primitive Fathers, and that every one of them gives a complete view of the whole Catholic system, recognised by the Church in his own time."† No doubt it would be a difficult thing to make out from the primitive Fathers "a chronological table of the *progress of Roman doctrine.*" The doctrines of the Primitive Church were stationary, fixed; those of the Church of Rome are *progressive.* She holds doctrines now which were unheard of then. Therefore from the writings of the early Fathers you cannot make out a table of the *progress* of Roman doctrine. Nor would it be more practicable to do so if the writings of the first Christians had come down to us entire. This is obvious from the fact that those writings which we have, contain summaries of the Christian faith, which shew what the belief of the Church upon all fundamental points was at that time, and

* p. 19. † p. 15.

in these summaries the peculiar dogmas of the Romish Church are not to be found. But this is not all. The evidence against Romish doctrine from the early Christian writers is not only negative. Their works contain passages which are not merely "apparently" but absolutely inconsistent with Romish views. How is this difficulty to be surmounted? The answer is truly characteristic. Not, says Mr. Maturin, by considering what they *may* mean in the abstract, but what they *must* mean "when interpreted by facts in the history of the Christian Church."* This is certainly a new canon in the laws of verbal criticism. You want to test the authority of certain doctrines, to know whether they have the sanction of antiquity, or not. You go to ancient writers to ascertain it, and find their testimony against them. But then comes the canon. *You must interpret the testimony by the facts.* The words abstractedly mean that the doctrines are wrong; but you must construe the words by the facts, and believe them to mean that they are right. And how are the facts to be traced? "By appealing," says Mr. Maturin, "to the doctrine of the Catholic Church in every age." In other words *assume* that the dogmas of the Council of Trent, are the doctrines of the Catholic Church in every age; call them facts; carry them up to test the writings of the primitive Fathers, and whatever these Fathers may *say* to the contrary, you must believe them to *mean* what accords with these dogmas. Would it be credited, if we had it not under the attestation of his own hand, that by this wretched sophistry, Mr. Maturin was led to adopt his present views of the *Pope's supremacy?* "Formerly" he tells us it appeared to him that the most striking passages in the early writers might be explained with reference to the Apostolic origin of the Roman Church, or the dignity of the Imperial city; but he found such an hypothesis *quite inconsistent with facts*, and consequently he was obliged to abandon it."†

But let us observe the application of this canon to a very

* p. 19. † p. 19.

remarkable testimony, that of *Gregory the Great.* In writing to the Bishop of Constantinople, who had assumed the title of *Universal Bishop*, Gregory used the following language:

"What wilt thou say to Christ, the Head of the Universal Church, in the trial of the last Judgment, who, by the appellation of '*Universal*,' dost endeavor to subject all his members to thee? Whom, I pray, dost thou mean to imitate in so perverse a word, but him, who despising the legions of angels constituted in fellowship with him, did endeavour to break forth unto the summit of singularity, that he might both be subject to none, and alone be over all? Who also said, 'I will ascend into heaven. and will exalt my throne above the stars? For what are thy brethren, all the Bishops of the Universal Church, but the stars of Heaven? To whom while by this haughty word thou desirest to prefer thyself, and to trample on their name in comparison to thee, what dost thou say, but, 'I will climb into heaven?'* In another Epistle he says, "whoever calls himself *Universal Bishop*, or desires to be so called, doth in his elation forerun anti-Christ, because he doth proudly set himself before all others."†

Now here is a plain, unequivocal testimony from the Bishop of Rome himself, and that Bishop one of the most learned and pious that ever presided over that See, a man of deep humility and spirituality of mind; and what is that testimony?—Why that *whosoever* called himself "*Universal Bishop*" was, in the pride which he evinced, the imitator of Satan and the forerunner of Antichrist. Gregory makes no exceptions in favor of himself or the See of St. Peter; but repels, by one sweeping denunciation, the idea of such an assumption, as Satanic and anti-Christian. How is this testimony to be evaded? Why, according to Mr. Maturin, we must not believe this to be his meaning. The words indeed are plain: the sense of them is perfectly obvious; but still they must mean something else, because "Such an interpretation is directly contrary to his own acts and claims as the successor of St. Peter."‡ In other words, assume that he was "the suc-

* Lib. iv. Ep: 38. †Lib. vi. Ep. 30. ‡ p. 20.

cessor of St. Peter:" assume that as his successor he had a claim to be "Universal Bishop:" assume that his acts as Bishop of Rome are a recognition of that claim; and then, let him say what he will: let him disclaim the title ever so earnestly: let him denounce the assumption of it ever so indignantly, his words must be understood to mean something else; in short to mean that the title which he regarded as anti-Christian and Satanic, was the very one which he designed to claim as his own.

"*The supremacy of the Pope*," says Mr. Maturin, "as well as all other Roman doctrines, stand before us in a prominent view, as striking facts in the theological system of the Ancient Church." We are compelled to meet this statement by a direct and positive denial. The supremacy of the Pope does *not* stand before us a fact in the theological system of the Ancient Church. So far from it, the absence of that supremacy is as palpable in the Early Church, as the existence of the Church itself. The earliest phase under which the Churches of Christendom are presented to us in Ecclesiastical History, is that in which each Church was governed by its own Clergy, and formed its own regulations. As Christianity extended and Churches were multiplied, it became customary for several Churches to combine together, forming an Ecclesiastical Confederacy, having their Synods or Assemblies composed of Clergy and Laity, and choosing their own President; and this, up to the time of Constantine, appears to have been the extent to which Ecclesiastical regimen was carried. When that Monarch ascended the throne, a new order of things was introduced. For the purposes of political Government, the whole Empire of Rome was divided into four Prefectures; each of these Prefectures into several Dioceses, and each Diocese again into Provinces; and, as the general rule, the Church followed the divisions of territory that existed in the State. The Clergy of a Province, formed Provincial Synods presided over by the Bishop of the Metropolis, who was styled Metropolitan. The Clergy of a Diocese composed Diocesan Synods, and were presided over by the Bishop of the chief city of the Diocese, under the title

of Exarch. But these Metropolitans and Exarchs, and the Synods over which they presided, acknowledged no "universal Bishop," to whom they were amenable. They held their Councils, ordained their Bishops, decided upon appeals, and corrected heresies, without any reference to a foreign Prelate. So far from such a supremacy being recognized in the Bishop of Rome, his jurisdiction was, for a season, more limited by far, than that of the Oriental Exarchs. The Council of Chalcedon indeed conferred upon him the title of Exarch; but prior to this, he had not the charge of an entire Diocese. His jurisdiction did not extend beyond his Vicarage, or ten suburbican districts;* nor is there any instance of his ordaining Metropolitans beyond those limits until the time of Valentinian III., who passed a decree in 445, constituting the Bishop of Rome head of the *Western* Church. At a later period (A. D. 606,) the Emperor Phocas, a wicked Prince who had murdered his predecessor, completed the work by granting to Boniface III., then Bishop of Rome, the title of "Universal Bishop." And here, let interested parties affirm what they may, is the origin of "Papal Supremacy"—a human not a divine origin, a derivation as worldly, as political, as if it rested on the power of Henry VIII., or a modern Act of Parliament. That Supremacy is not a fact belonging to the Early Church. The Apostolic Fathers do not assert it. The Apostolical Canons do not sustain it. The Apostolical constitutions say nothing about it; and the Christian Church lived three centuries in a state of persecution, and three more in prosperity, without recognizing any such claim on the part of the Bishop of Rome.

The great test of Catholic doctrine proposed by St. Vincentius, can be of little use, in this instance, to the cause of Romanism. If what has been acknowledged "*in all places at all times, and by all persons*," has alone the claim to Catholicity, then it is obvious that the Supremacy of the Pope is not a Catholic doctrine; for unless by "all times" we mean *from*

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* These were Campaniâ, Apulia, Lucania, Hetruria, Umbria, Picenum, Suburbicarium, Sicily, Sardinia and Valeria.

the 6th, to the 16th century, and by "all places," *the ten suburbican districts of Rome;* and by "all persons," *all, with the exclusion of nine tenths of Christendom for six centuries, and of the Geeek, Oriental and Protestant Churches*, in later times, we certainly cannot accommodate this celebrated rule to the Pope's Supremacy. The doctrines of the Church of England as comprised in the three ancient creeds, can bear the scrutiny of this rule, but as to the creed of Pope Pius the IV, it can no more stand the test of it than the creed of Mahomet can. Does not Mr. Maturin see, that by laying down such a rule as the test of Catholic doctrine, Vincentius utterly ignores the pretensions of the Pope as final Judge in Ecclesiastical causes? "Why should he send men to the Fathers to search for his three ingredients of universality, antiquity and consent, when a course so much more short and easy lay before him? By what a singular stupidity should he have omitted to tell the Church, that the only thing required to avoid heresy was to abide by the decisions of the vicar of Christ; whom God had appointed like the Urim and Thummim of ancient Israel, to resolve every doubt and settle every controversy."† Surely it is a bold and unwarranted assertion of Mr. Maturin, that the historical testimony of Christianity is opposed to the Protestant system. The historical testimony of the best and purest ages, is in full accordance with that system, but directly opposed to that of Rome, in all its peculiar features.

From the investigation of *history*, Mr. Maturin next turned to the examination of "the *great principles of Catholic Unity and Church authority*, in connexion with the *principles of the English Reformation.*"* But surely with a mind ill prepared to investigate those principles impartially; for long before this as is plain from the statement he immediately subjoins, he had conceived the strongest prejudices against the most eminent of the English Reformers. Cranmer in *his* estimamation was an "unhappy man;" and his writings full of "inconclusive reasonings," "perverted quotations, and abusive language." Ridley's arguments not much better, sus-

* p. 21. † See Hopkin's on the Church of Rome.

tained by "detached passages from the Fathers, mostly spurious and doubtful." Jewel and the other Reformers in the same category, advocates of theories instead of facts, of a system of religious doctrine and Church History, which never existed but in their own imagination. And as to Usher, Laud, Chillingworth, Taylor, Barrow, Stillingfleet and others, they had the great merit, a merit however quite consistent with being advocates of theories instead of facts, of *improving the general tone of Protestant controversy.** As Mr. Maturin has not furnished us with any specification of the "inconclusive reasonings," "perverted quotations," and "detached passages—mostly spurious and doubtful," of which he complains, we must wait for further information from him upon the subject; but, in the mean time, it is truly wonderful to reflect that such views of the Reformers and eminent Divines of the Church of England, were the views of a man who was, at the very time when he entertained them, a Clergyman of that Church, deriving his support from the members of it, and appearing before them from Sunday to Sunday in the Pulpit of St. Paul's as the champion of Protestant principles. St. Liguori tells us upon the authority of those whom he deems strict moralists, that "it is lawful prudently to conceal the truth under some dissimulation;"† but we should hardly have expected to find this maxim acted upon by one, whose apparent devotedness to God, and spirituality of mind, so fully authorized the expectation of better things.

But the crisis was now at hand. In pursuing the personal history of Mr. Maturin, we next arrive at that critical period "the last few months" when "Providential circumstances (what we are not told) led to the reconsideration of the whole controversy with Rome."‡ And who were Mr. Maturin's companions then? They were Romish controversialists, Cardinal Wiseman, Bossuet and Milner, together with the

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* pp.–22, 23.

† Licet tamen veritatem occultare prudenter subaliqua dissimulatione, ut Augustinus dicit, in lib contra Menda.

‡ p. 14.

English and American perverts—Ives, Manning, Newman, &c. "*These works*" says Mr. Maturin, "*together with the Holy Scriptures and the Christian Fathers, formed the principal subjects of my studies during that eventful period, and through them, under the blessing of God, I was led to the conviction that it was my duty to renounce all connexion with Protestantism and to transfer my allegiance to the Catholic Church.*"*

Thus the man who doubted in 1840—who in 1841, could find little comfort in Protestant worship, and was obliged to seek it in the ceremonies of High Mass; who in 1842, viewed "the whole work of the Reformation as an act of schism;" who with this impression, took orders in the Church of England and still remaining under these impressions, continued to Minister in that Church for sixteen years, studying the Fathers to find out Roman doctrines, and then laying them aside as unsatisfactory because they did not speak as he wished, treating the Reformers with contempt, and the English divines of the 17th century with respectful indifference; and finally, under the determination to surmount all difficulties, surrendering himself in 1859, into the hands of Wiseman—Manning—Newman and Ives, took at last the leap which for seventeen years he had been longing to do, by openly uniting himself with the Church of Rome. That such a process, pursued by such a mind, and under the direction of such guides, should issue in such a result, was only what any intelligent person accustomed to trace the connexion between cause and effect might have announced beforehand. The sagacious Priest in Mr. Maturin's native Parish foresaw the issue of it when it was only beginning. In the spirit of the "amicable discussion," he read the tendencies of his mind many years before, and foretold at a subsequent date that "he would ultimately become a Catholic."

But now comes the important query—What was Mr. Maturin doing while pursuing this rigorous course of investigation? Was he exercising his *private judgment* or not? The question presented itself to his own mind; "*It may be*

* p. 23.

*said indeed, that in all this process of inquiry, I was acting on the very principle of private judgment, which I hold to be so dangerous to the interests of true religion."** Yes undoubtedly it may be so said, and so said with truth. And what has Mr. Maturin to say in reply? Strange as it may seem, his first answer is, that he was "justified on *Protestant principles in the exercise of such a right.*"† Protestant principles! What has he to do with them? He renounced them as far back as the year 1841, having even then reached the conclusion that this right of private judgment was, in fact, no right at all, that it was a usurpation of the prerogative of the Church. But in using here the "argumentum ad hominem," does Mr. Maturin mean to confess, that during all this long process of investigation which lasted eighteen years, he was indeed exercising his private judgment upon *Scriptures—Fathers*—and *Controversial writers*, and that it was by acting on this Protestant principle, "so dangerous" as he conceives, "to the interests of true religion," that he was conducted through all the labyrinths of doubt and perplexity to the Church of Rome? Such an admission would never do;—it would violate Catholic principles, and vitiate the whole process, by which he arrived at his present position. A distinction must therefore be drawn. "There is a wide difference he says between the exercise of personal responsibility, and private judgment. Catholics strongly hold the one, while they utterly deny the other."‡ Is it possible that such an answer can satisfy an ingenuous mind? Does Mr. Maturin mean to say that when he read the Fathers and the Scriptures, he substituted a *liability* for a *mental process?* that he did not *reason* and draw *conclusions;* but merely realized the fact that he was *responsible* to his Maker? that his *judgment* was in *abeyance*, his *conscience awake?* It would seem incredible that such an idea could find a lodgment in the mind of a scholar; and yet the definitions that follow are in perfect harmony with such a belief.—"The *former*," that is, personal responsibility, says Mr. Maturin, "relates to the duty of every individual, by

* p. 24. † p. 24. ‡ p. 24.

which he is bound to examine the grounds of his faith, and the evidences of religion, with the sincere desire of joining that church which he believes in his conscience to have the strongest claims to Divine authority, with a deep sense of his accountability to God for his decision."* Mark the positions which are here laid down, "*Every individual is bound to examine the grounds of his faith.*" Can he do this without the exercise of his *private judgment?* Will *personal responsibility* without the *mental process* solve the problems that present themselves to his mind? Again. "*Every individual is bound to examine the evidences of religion, with the sincere desire of joining that Church which he believes in his conscience to have the strongest claims to divine authority.*" We ask again—can he do this without the exercise of private judgment? *private* we say emphatically, for he is now in search of the true Church, and cannot submit himself to its authority before he has found it; "*private*" we say once more, for he is to pursue this investigation "*with a deep sense of his accountability to God for his decision.*" The decision then is *his*, the judgment is *his own*, and therefore is neither more nor less than his "*private judgment*, and that "*private judgment*," exercised, as it was in Mr. Maturin's case, upon the Holy Scriptures, the Christian Fathers, and all the writings of theologians and controvertialists, from the Epistles of Clement down to the Lectures of Cardinal Wiseman, or the lucubrations of Bishop Ives. No stronger attestation to the right of private judgment could be given, than is to be found in the principles which Mr. Maturin here lays down for the guidance of those who are seeking for the Church of Christ. And if it be sufficient to carry a man through the labyrinths of complicated inquiry which such an investigation demands, it may well suffice to conduct him under the blessing of God to the discovery of all essential truth in his sacred word.

Mr. Maturin next touches upon another critical point, the inconsistency of his own conduct in contemplating union with Rome, while retaining his position in the Church of

* p. 24.

England. "It may be thought," he says, "very strange and inconsistent that I should seriously think of such a step, while still engaged in the service of the English Church, and supposed to hold and teach her evangelical doctrines in all their Scriptural purity."* That it is thought "very strange and inconsistent," is a matter of fact that no one questions. That the explanation of the case as given by Mr. Maturin, renders it *less* so, in the estimation of the public, few we presume will contend. He does not pretend to deny that while engaged in the service of the Church of England, he *did* seriously contemplate such a step, and his statements already reviewed, shew that this thought was not one of recent adoption. He suggests, indeed, that "he feared union with her was impossible, on account of her supposed corruptions." But we have seen that as far back as 1840, he had found out that the Church of Rome was not so corrupt as she was represented, and in reference to the following year *he confesses, that he "can now give no satisfactory reason why he did not then become a Catholic*, except the want of a more full conviction of the Divine origin of the Church," a conviction which he very speedily afterwards appears to have arrived at. What then is his defence? Why that he held "all Roman doctrine," as a matter of *private opinion*, not as an *article of faith*, and that *he did not teach it*, though *strongly inclined to do so.*† What he did teach, was, the doctrines common to both, "the very doctrines of Grace which we loved to hear from the faithful preachers of the Gospel in the Church of England."‡ The Church of England teaches that original sin extends to every descendant of Adam; the decrees of Trent—except the Virgin Mary. The Church of England teaches, that man is justified by faith only: the Church of Rome says, "if any one shall say that the ungodly man is justified by faith only, let him be accursed. The Church of England teaches that good works are the fruits of faith, that they are devoid of merit and cannot endure the severity of God's judgment. The Church of Rome says—

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* p. 25. † p. 25. ‡ p. 26.

whoever shall affirm that works are only the fruits and evidences of justification received, and not the cause of its increase, let him be accursed." Now here are some of those "doctrines of grace," which Mr. Maturin represents as common to both Churches, but which, in fact, are viewed by the two in diametrically opposite lights.—What the one believes the other rejects; what the one affirms the other point blank denies. Which of the two systems did Mr. Maturin hold and promulgate; that of England, or that of Rome? In the same breath he tells us that "the Protestant Religion is entirely a *combination of negatives*," and that when the professors of it go over to Rome they take with them "*the whole system of positive doctrines which they held before.*" If they held *positive doctrines* before, how can their whole religion be a *combination of negatives*? If it be a *combination of negatives*, how can they take with them their *positive* doctrines to the Church of Rome? If a Protestant were to pick out of the decrees of Trent, every negative decision in which she denounces the principles of Protestants, and then passing quietly by the positive articles of her creed were to charge the Church of Rome with having a religion composed of negatives, would Mr. Maturin deem the accusation worthy of a sensible man's notice? Yet his own assertion that the Protestant religion, which embraces all the positive articles in Holy Scripture, and, as far as the Church of England is concerned, the three most ancient summaries of Christian belief, is a mere combination of negatives, is not one particle more sound or ingenuous. But in the mean time, how does this prove the consistency of Mr. Maturin, in his long adherence to a church whose religion as he conceived was a mere combination of negatives? The truth is, his whole connexion with that church as a clergyman from first to last was incompatible with fair and honourable dealing. He took orders in it when he was a "Catholic in heart," he continued in it from year to year without believing the Articles to which he had subscribed; when he quitted it, it was in secresy without giving notice to Bishop, Rector, or Parishioner; and when he appeared again on the sphere of his former labours, it is

with a pamphlet in his hand which had no doubt passed under the revision of Cardinal Wiseman, as it did subsequently under that of Bishop Connolly, a Pamphlet containing the accumulation and concentration of all objections that have ever been urged against the Church, not of his "first love," but of his first profanation, objections which it had taken him eighteen years to collect, by his own private judgment, from Fathers, Councils and Perverts of every sort and description. With Mr. Maturin's conscience in these matters, we do not interfere: the question there, is between himself and his God. We presume he had ways of persuading himself that it was right to hold simultaneously the dogmas of Rome, and the office of a Church of England Clergyman, but we do trust that the glaring inconsistency of such a combination, will be so palpably shewn in his unhappy case, that every clergyman of our Church in the British Colonies will henceforth shrink from the perpetration of such an act. The melancholy example which one of them has now exhibited we trust will prove a "ductor dubitantium" to the rest, and teach them to reject as un-Protestant, unclerical and unchristian that miserable casuistry which would justify a similar course.

From the *personal history* of Mr. Maturin, we now pass on to consider his *reasons for joining the Romish Church* which he is pleased to designate as "*the grounds and evidences of the Catholic faith, as distinguished from that of all Protestant Denominations.*" In the remaining pages of his Pamphlet, he purposes to explain these points in a more distinct and argumentative manner, in order to shew us the necessity of escaping from "*the double sin of schism and heresy,*" in which for the present, we are involved; and these grave topics are to be discussed *historically and theologically.*

"One thousand years ago," says Mr. Maturin, "the whole Christian Church was visibly united under one Chief Pastor, the successor of St. Peter in the See of Rome."* Then came the separation of the Greek Church from the Latin, the former attempting to establish a new centre of unity, by human

*p. 28.

authority in the city of Constantinople, while the Latin adhered to the divinely appointed Rock of the Church."* From this statement, a person ignorant of Ecclesiastical History would be led to think that the Oriental Churches had been from the beginning, in subjection to the See of Rome; whereas, in the early history of the Christian Church, no such supremacy was ever heard or thought of. In the first century if there was any supremacy, it was that of the Church of Jerusalem, which certainly had a prior claim to it. The historical facts of the second and third centuries, do not countenance it. The decrees of the Council of Nice in the fourth century are inconsistent with it; and from that time onward to the end of the sixth, as we have already shewn, neither Churches nor Councils ever recognized it. If therefore, a thousand years since, the Greek Church threw off the Papal yoke, and re-established its own centre of unity, it was only on the one hand rejecting an act of usurpation, and on the other reclaiming a privilege which had belonged to it from the first.

We arrive next at what Mr. Maturin regards as the *second* great schism,—viz.:—*the Protestant Reformation of the sixteenth century.* And here he presents to us what he deems the "unanswerable question addressed to Protestants, with reference to *the existence of their religious system before the time of Luther*," to which he appears to think he has closed up every avenue to a reply, by denying that it was in the *visible* Church which rejected it, the *invisible* which was not in existence, or the Bible, because the Church had not found it there.† In answer to this combination of errors, it might suffice to ask the Roman Catholic, where was your church before Celibacy was made binding? where before Purgatory was made an article of Faith? where before the Sacrament was obliged to be administered in one kind? or the Immaculate conception put into the Creed? These dogmas were certainly not articles of faith in the *Visible* Church then, and much less in the *Invisible*; and, as to the *Bible*, no Church on earth ever

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* p. 29. † p. 29.

found them *there*. But waving these demands which are quite as reasonable as that which Mr. Maturin suggests, we reply unhesitatingly that all the essentials of the Protestant System of Religion have been written as with a sunbeam upon the pages of revelation, from the very commencement of Christianity. The Church of the primitive ages found them there, professed them and embodied them in their Creeds. In after times and long antecedent to the days of Luther, faithful christians who were persecuted unto the death by the Church of Rome, embraced them cordially, and preferred to endure the rack and the torture, rather than purchase life and worldly comforts by the sacrifice of what was incomparably more dear to them, the favour of God and hope of eternal glory. And within the bosom of the Church of Rome itself, there were no doubt, children of God, who rose superior to her corruptions, loving and obeying their Saviour, and sustaining by those very principles which Protestants profess, the life of God in their souls. Therefore to the so-called "unanswerable question of where was your Church, or religious system before the days of Luther?" we reply with Jerome "THE TRUE CHURCH WAS THERE WHERE THE TRUE FAITH WAS." "It does not depend upon walls but upon the truth of its doctrines."* Heresy may get possession of the one, but it is forever excluded from the other. As to the persons who were styled Protestants because, at the time of the Reformation they protested against the errors of Rome, they had previously been a part of that visible body which professed to believe in Christ, but which was marred and disfigured by heretical dogmas and corrupt morals, both of them fostered and multiplied under the baneful influence of Papal Supremacy. When it pleased God to shed down upon them the influences of His Holy Spirit, they saw by degrees His blessed truth on the one hand,

* Ecclesia non parietibus consistit, sed in dogmatum veritate. Ecclesie ibi est ubi fides vera est. Ceterum ante annos quindecim aut viginti, parieties omnes ecclesiarum hæretici possidebant. Ante viginti enim annos omnes Ecclesias has hæretici possidebant. Ecclesia autem vera illic erat, ubi vera fides erat. Hieron: in Psal: 133.

and on the other the enormous mass of corruptions which, by means of "human traditions" had accumulated upon it, and concealed its beauty. Like the Bible found among the rubbish of the temple in Josiah's time, that truth, as contained in the Holy Scriptures, but utterly opposed to a large portion of the existing system of the Romish Church, was now, in some of its grand features, brought forth into the light of day. Different minds saw it in different proportions, some more, some less of it. But in whatever degree they beheld it, the men styled Protestants embraced it, and in the same proportion cast away from them the rubbish that had overlaid it. Their *protest* against the errors of the Papacy, gave them the title by which they were distinguished from the men who still adhered to those errors, but *did not originate the system of religious belief and practice* which the revelation of God enjoined upon them, which was as old as Christianity itself, which had existed and blessed the members of Christian Churches in the East, before the Church of Rome was ever heard of. When Mr. Maturin says "*it is an incontrovertible fact that up to the year* 1517 *there was no such thing as Protestanism in the world*," he employs a fallacy which a man of one fourth part of his scholarship ought to be ashamed of.

His argument stated in form is this,—

Protestantism began with Luther's protest against indulgences.

This was first made in the year 1517.

Therefore up to 1517 there was no Protestantism in the world.

Who, with one grain of intelligence does not see that the word *Protestantism* in the premiss is used in a different sense from the same word in the conclusion? In the former it means simply a *Protest against Papal error*; in the latter it means the whole system of belief and *practice, which constitutes the religion of Protestants.* The reasoning is unsound. It is the process from an extreme undistributed in the premiss, to the same term distributed in the conclusion, which every Tyro in logic knows to be a "vicious" one. Suppose the argument by a slight variation to stand thus,—

Romanism anathematizes Protestants;

But its anathemas were first issued in 1564.

Therefore up to 1564, there was no such thing as Romanism in the world. Roman Catholics up to that date had neither creed nor religion. Would Mr. Maturin fail to exclaim, O this process of reasoning is false—Romanism is not composed *altogether* of anathemas. It comprises them, indeed—and is pretty full of them, but it has *something more.* "Ex aliquo non sequitur omne."

The affirmations on the next four pages of his pamphlet, are in substance as follows,—That the Reformation began with a *personal* quarrel of Luther, who justified his rebellion against the Church, by his own interpretation of Prophecy; that Protestants differed from each other about the fundamentals of religion, varied in their confessions of faith, and adopted principles which have led, and must perpetually lead to Infidelity. Whereas the creed of the Church of Rome has never varied and never can do so.

In regard to *Luther* it may suffice to reply, that whatever in the first instance gave the impulse to his inquiries, it cannot affect the nature or worth of the discoveries to which those inquiries led; and whatever grounds he might plead in justification of his opposition to the existing Hierarchy—the fact cannot in any degree detract from the claims of that glorious work, the Protestant Reformation. If Luther was as bad as Roman Catholic writers would make him, and there is no slander that malice can invent, that they have failed to heap upon his memory, it could not disprove the position that the Reformation of the 16th century was the work of God; of that God, who, in the accomplishment of his designs, educes good out of evil, and makes use of, as His instruments, the wicked as well as the righteous. Nor can any adverse argument be fairly drawn from the fact, that the continental Reformers differed from each other, or varied their confessions of faith, It would have been a marvellous thing if men just emerging out of Egyptian darkness, had seen at once the whole truth in all its fair proportions, or had perfectly agreed with each other in all their definitions respect-

ing it. The man for whom our Lord effected the restoration of sight at Bethsaida, was not in the first instance enabled to exercise a perfect vision. At first he "*saw men as Trees ;*" but afterwards he "*saw every man clearly.*" But surely the imperfection of his vision in the first instance did not vitiate the subsequent perfection of it, or militate against the fact that the work was the *work of God.* As to the charge that Protestant principles lead to Infidelity, we reply that this is not their legitimate tendency. Every principle, that of private judgment among others, may be *abused*, and when abused lead to evil results, those results being chargeable not upon the *principle*, but upon the *abuse* of it. But if the evil effects of that principle were as great as the desires of Mr. Maturin could make them; if the rationalism of Germany were *altogether* the result of it, without deriving any of its strength from the reaction of Papal superstition, still that rationalism is but a fraction in comparison of the wide spread Infidelity which prevails in France, Italy, Spain and South America, and where it is exclusively the legitimate issue of Popery. As to Gibbon, it is obvious that his conversion to Popery at the age of sixteen by reading the works of Parsons the Jesuit, and his renunciation of Popery a year and a half afterwards, upon discovering the irrational character of its doctrines, paved the way for the Infidelity which he afterwards displayed, the work being completed in all probability, by his acquaintance with the French writers of the School of Voltaire, and his intimate association with French Society and manners at a time when, in that Roman Catholic country, democracy and irreligion were the order of the day.

It is wonderful certainly to mark the complacent calmness with which Mr. Maturin informs us that the Church of Rome "has proved her divine origin by the uninterrupted *unity* of doctrine, and the perfect *consistency* of all its parts with each other, which she has constantly maintained at every period of her existence." If there is a Visible Church on earth that has openly, palpably and grievously violated the unity of the faith it is the Church of Rome. She has had Popes that have been heretics of the most flagrant character, whose

decretals have given sanction to the grossest errors. She has had Councils that have issued decrees in contradiction to the Popes, and in contradiction to each other. And she has a creed only three centuries old, sanctioned by Pope and Council, which has added to the Primitive faith of the Church in many essential points, and contradicted that faith in many others. Unity in doctrines! find it where you may, you never can discover it in the history of the Church of Rome.

A distinction is drawn, by Mr. Maturin, between the *first introduction* of a doctrine, and the date of its *formal definition by the Church.** No doubt there *is* such a distinction in regard to the peculiar tenets of the Church of Rome. Transubstantiation for example, the Sacrifice of the Mass, the adoration of the Host, Purgatory, and other dogmas of that Church can be traced back to the 8th or 7th century, though they were not formally defined by that church for many centuries afterwards. But in this very fact we trace the condemnation of these doctrines, for until the Church has thus defined them, they are not, properly speaking Articles of faith, and are not necessary to be believed; so that we have one creed for the Primitive and another for the Modern Church, the latter being required to believe sundry articles of faith as necessary to Salvation which the former was not; and this, by a Church which boasts of the uninterrupted unity of her faith at every period of her existence. A curious illustration of this fact is furnished by the formal recognition of that most unorthodox dogma, the immaculate conception of the Virgin. The decree of the present Pontiff, which places that article among the "Credenda" of the Church of Rome, bears date the 8th of December, 1854—up to which period, this Article the belief of which is now essential to salvation, was an open question in the Church of Rome, which neither Saints, nor Cardinals, nor Popes were required to receive. It is notorious that in the 12th century St. Bernard strenuously denied the truth of this doctrine; notorious that Cardinal Cajetan, at the very crisis of the Reformation, denounced it

* p. 17.

as a heresy, and adduced against it the testimony of fifteen of the Fathers; notorious that Dominicans and Franciscans, both continuing in communion with the Church of Rome, have fiercely contended about it from age to age, none of the reigning Popes, up to the days of Pius IX, daring to decide the question. Nay, it is obvious that they knew not *how* to decide it: for when Spain at the beginning of the 17th century was thrown into violent commotion by the agitation of this question, Philip III sent solemn embassies to the Pope, imploring him to settle the contest by a public Bull. But the reigning Pontiff was either too ignorant or too wise to incur the responsibility of such a decision, and therefore answered in ambiguous terms that *the opinion of the Franciscans had a high degree of probability on its side*, and forbidding the Dominicans to oppose it publicly: at the same time prohibiting the Franciscans from treating as erroneous the doctrine of the Dominicans. A high degree of probability! The infallible Judge of Controversies a century and a half ago, regarding a doctrine as *highly probable* which is now an article of faith and essential to be believed for salvation! How can these facts consist with the assertion that the Church of Rome has maintained an uninterrupted unity of doctrine at every period of her existence? It is obvious that her creed, so far from being unchangeable, is subject to perpetual variations, by the addition from age to age, not of new Protests against heresy merely, but of positive Articles of faith, which neither the Primitive Church, nor the inspired writers ever sanctioned.

From the Reformation on the Continent, Mr. Maturin passes on to consider "the ESTABLISHED CHURCH OF ENGLAND. as founded or reformed under Henry VIII, Edward VI, and Queen Elizabeth."* Each of these Sovereigns, he pronounces, by some power of reading the heart which ordinary persons do not possess, to have been "*merely* influenced by a *personal* motive, in promoting the progress of the Reformation." The Church, he says, had nothing to do with the changes then

* p. 33.

effected: the "English Monarchs with the assistance of a servile Parliament" were the sole authors of them. Before we proceed to analyze these statements, it may be well to suggest that throughout his pamphlet, Mr. Maturin speaks constantly of "the Church" as if it consisted *exclusively of the Clergy*. But this assumption that the Clergy constitute the Church is without any just foundation, Such a distinction between the Clergy and the Laity has no authority from Scripture, certainly not from St. Peter who speaks of the Laity as the Lord's cleresy or heritage, and cautions their pastors against any attempt to lord it over them.* Nor do any others of the inspired writers, speak of the Clergy as constituting the Church, or of "the ministry as more essential to the Church than the Church to the ministry."

The English Reformation, in our Author's view, was "a deplorable schism" arising out of *a private quarrel* between Henry VIII. and Clement VII., because the latter refused to sanction the King's divorce. He then comments upon the acts of Henry in transferring to himself the Papal prerogatives, confiscating Church property, suppressing the Monasteries, and putting to death Bishop Fisher and Sir Thomas More.

Now we have no desire to justify Henry in seeking a divorce from Catherine, in confiscating Church property, or in any unnecessary acts of severity that may have stained his reign. But there are one or two facts connected with these matters, that ought, if we desire to be impartial, to be borne in our recollection.

With regard to his *divorce*, whatever Henry's objects or motives may have been, the abstract propriety of the measure depended upon the legality or illegality of his marriage with Catherine; and upon this point the authorities of the day were divided. Two questions were submitted to the foreign Universities in reference to it, viz.: "1st. Whether it was agreeable to the law of God for a man to marry his brother's wife?" 2d. Whether the Pope could dispense with the law

* I Pet. v. 3

of God? A negative was pronounced on both these questions." The two English Universities also decided in favour of the divorce: the Bishops in Convocation, with the exception of Fisher and Rochester, pronounced in favour of it; and in the Lower House of Convocation two hundred and fifty-three of the Clergy voted for it and only nineteen against it; so that whatever else connected with the Reformation was transacted without the sanction of Convocation, the *divorce* of Henry, which Mr. Maturin regards as the "primum mobile" of the whole business, unquestionably received it.

Again, we may remark, that in claiming the *Supremacy* over Church and State, Henry was guilty of no aggression upon the *legitimate* rights of the Pope, for that supremacy as exercised by the Roman Pontiffs within the British dominions was, from the first, an act of *usurpation*. It was acquired by a long series of aggressions upon the Civil Power, at periods when that power was too feeble to withstand them. It was, nevertheless, resisted from time to time and limited by various statutes passed in different reigns. As far back as the year 680, we find the Saxons rejecting the Papal Judgment, in the case of Wilfred, Bishop of York; and when we glance onward through the reigns of William I. and II. of Henry I. II. and III. Richard II. and Henry IV. VI., we find at every one of these periods, either by refusal to comply with the demands of Rome, or prohibitions of appeal to the Pope, by the rejection of Papal excommunications, or repudiation of Papal Canons, by Statutes of Provisors interdicting Papal interference, by Statute of Præmunire awarding the severest penalties to the attempt to act upon a foreign jurisdiction; by the utter rejection of Papal Bulls, as of no force or authority in England, and finally, by the decision of the Judges that these legal remedies against Papal interference were not provisions of recent origin, but mere affirmations of the common law; by all these various acts, we find a constant Protest kept up against Papal Supremacy, as a claim utterly inconsistent with the ancient rights and undoubted prerogatives of the English Crown. What Henry VIII. therefore did, in this case, was not the "transferring to himself the

Papal Prerogatives," but the giving the final blow to an assumed authority, which, by right Divine or human, the Roman Pontiff was never lawfully invested with.

In regard to the *suppression of Monasteries*, a word or two may not be amiss. The wealth of these ecclesiastical establishments, at the period we are referring to, was no doubt great; and may have presented a strong temptation to Henry and his Courtiers to suppress them. But the Institutions themselves were sunk in corruption, and unworthy of being upheld. In other days they had been of use. As Inns, Hospitals, Schools, and Libraries, they had been valuable in times when these advantages could be supplied from no other source; but, in their degenerate condition, they encouraged vice, afforded a sanctuary for offenders, and would, had they continued, have long since converted England into a nation of Monks, Friars and Nuns. The principle too upon which these confiscations were made, was by no means peculiar to the times of Henry. Priories and Hospitals had been suppressed in previous reigns under Popish Sovereigns, and their revenues employed in founding Colleges. Even Wolsey, in the early part of Henry's reign, had obtained from the King and *Pope* permission to abolish thirty houses for the support of his establishments in Ipswich and Oxford. And, as it regards the revenues arising from those which Henry afterwards suppressed, whatever part of it was appropriated to the private use of himself or his Courtiers, a large portion was expended for public objects—some in pensions to religious persons who had been dismissed from the great Monasteries, some in founding new Bishoprics, deaneries, and chapters, some in establishing new Professorships in the Universities, and some in erecting chapels, churches and colleges in Oxford and Cambridge. Supposing, however that these were not among the *facts* of history, and that the suppression of Monasteries was resolved upon merely to gratify the rapacity of Henry, upon whom does the responsibility rest? To ascertain this we must remember that Henry was born and brought up in the Romish Church, that he received from the Pope the title of "Defender of the Faith,"

for writing against the doctrines of Luther, and at the very time when he committed the sins which Mr. Maturin charges him with, "retained," as he says, with the exception of Papal Supremacy, "*every Article of the Catholic Creed.*" It is evident then that Romanism, and not Protestantism, is responsible for his delinquencies. And we may here add, what it is very essential to note, viz.: that however bad Henry may have been, it cannot affect the nature of the work which he accomplished: it cannot prove that Romanism was sound, or that the Reformation was otherwise than the work of God. In effecting his designs, whether of Judgment or of Mercy, God employs bad instruments as well as good ones, and overrules the ambitious projects of the former, as well as holy motives of the latter, for the promotion of his own glory.

The great obstacles to the Reformation of the Church, having been removed in the time of Henry, the work itself was commenced in earnest in the reign of his successor. The first thing attended to was the public service. A primary object with Cranmer and his fellow-labourers was to furnish their countrymen with an English Liturgy freed from the errors and superstitions that abounded in the Latin ritual. For the accomplishment of this design the King, in the second year of his reign, appointed the Archbishop, with other Bishops and Divines, to draw up an order for public Worship, based upon Holy Scripture and Primitive usage. In the execution of this work Cranmer and his associates proceeded with much caution. They consulted the different usages of Sarum, York, Bangor, Hereford and Lincoln. These they reduced to uniformity and drew up from them, a form of Prayer in English, which is commonly called the first Prayer Book of Edward VI. This work was an important step in the right direction, but it was still imperfect. The authors of it had excluded many superstitious practices that were embraced in the Latin ritual, but they had left others that were objectionable and which required to be removed. Accordingly in 1552, a further revision was carried into effect, objectionable ceremonies and prayers were removed, and important additions made, by which the Book of Common

Prayer was brought nearly to its present form. The next step in the work of Reformation was the drawing up a series of Articles of religion as a standard of belief upon certain leading points, for the members of the English Church. The order of the King and Council for this work was issued in 1551. The draft of them when made was laid before the Council, then revised by the Archbishop, then sent for inspection to Cecil and the six Royal Chaplains, and finally returned to the Council accompanied by a petition that they would obtain an order for their being subscribed by the clergy, an order which was issued by the King in 1553 shortly before his death. These Articles originally forty-two in number, were afterwards reduced to thirty-nine, and were essentially the same as those which now constitute the "Confession of Faith" in the Church of England. And now let us ask what are Mr. Maturin's objections to these measures? His charges against them are, that while these formularies contained important alterations and variations of doctrine, "none of them received the sanction of the Church in Convocation," and that "rigorous measures were adopted with the Bishops and Clergy who refused to acknowledge the validity of them." Alterations in doctrine they certainly did contain, but unlike the changes which have been made in the creed of the Church of Rome, they were for the better and not for the worse;* and if these alterations were not at that time passed in Convocation, they were at all events sanctioned by both houses, after the final revision of the Liturgy in 1661. In regard to the forty-two Articles the probability is just the reverse of what Mr. Maturin states. They were originally published in connexion with a Catechism which did not receive the sanction of Convocation, and Burnet was led perhaps from this circumstance to doubt their having been

* Among the additions were the General Confession, the Absolution, and the Commandments in the Communion Service—also a rubric in regard to kneeling at the Sacrament, denying any adoration or acknowledgment of the *Corporal presence*. Among the things excluded were, "Extreme Unction, Prayers for the Dead, Circular Wafers, Exorcisms, Trine Immersions in Baptism and private Confessions, &c.

submitted to that body. But the title prefixed to them was "Articles agreed on in the last Convocation of London, A. D., 1552, by the Bishops and other learned men." This title was published both in Latin and English. And it is further to be remarked that in the reign of Elizabeth, the revised articles are set forth with a recital which speaks of the original ones as agreed upon by the Synod of 1552. The probability is that they were settled by a Committee chosen out of both houses, authorized to consent in the name of the whole, as the preface to the Latin Edition of the Articles would seem to indicate."

But the "rigorous measures" complained of, what were they?—A Royal Visitation was ordered in 1547 following the precedent set in the late reign* during which the power of the ordinaries was for a time suspended. This was prior to the publication of the first Book of Edward. Another was held in 1549, after the first Liturgy was brought into use. The necessity for such a visitation was obvious. For though the new Service had been formed with so much skill and moderation that it was difficult for Romanists to object to it, and nearly the whole body of the clergy laid aside the Romish ritual, yet there were many of them that contrived *virtually* to retain it. Whoever will be at the pains to examine into the facts connected with these Royal Visitations, and to mark what the ceremonies were which the visitors were directed to restrain, will see at once the necessity which existed for such a process.† That the Second Service Book of

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* Strype men: Cranmer, 207.

† Burnet records some of them in the injunctions given to the Visitors—viz.—"That no Minister do counterfeit the Popish Mass, as to kiss the Lord's Table, washing his fingers at every time in the Communion, blessing his eyes with the paten or sudary, or crossing his head with the paten, shifting of the book from one place to another, laying down and licking the chalice of the Communion. holding up his fingers, hands or thumbs joined towards his temples; breathing upon the bread or chalice, shewing the Sacrament openly before the distribution of the Communion; ringing of sacring bells, or setting any light upon the Lord's board at any time; and finally to use no other ceremonies than are appointed in the King's Book of Common Prayers, or kneeling otherwise than is in the same Book."—Hist.: Reform: Records II. 226.

Edward should have been less acceptable to Romanists than the first is not to be wondered at. It struck more decidedly at the evils of their system, removing a variety of superstitious ceremonies to which the people were habituated, and from some of which the ecclesiastics derived no small emolument. Hence a determined opposition to it was shewn, and a loud complaint raised against the Reformation as the source of constant changes. Amongst the opposers of the New Liturgy there were some doubtless who were swayed by feelings of personal interest, but others, we may presume who were actuated by conscientious motives, and whose firmness, as in the cases of Gardiner, Heath and Day, was worthy of a better cause. It does not however appear that the measures adopted against the Bishops and Clergy who refused to acknowledge the validity of these changes were characterized by any peculiar severity; especially when we bear in mind that they occurred in an age when the rights of conscience were but feebly recognized, and the principles of toleration, as they prevail at the present day, were utterly unknown.

Passing by the reign of Mary with the single remark that "the Catholic religion was restored for a short time," Mr. Maturin, arrives at the period when the reformed Church of England was legally established on its present foundation, by Queen Elizabeth in 1559, and which he tells us "was effected by the enactment of those two famous Statutes, the Act of *Supremacy*, and the Act of *Uniformity*." To the statement that the Reformed Church of England was legally established at that time, and that the Statutes referred to were the chief enactments by which it was recognized as the National Church, we have no desire to object. But from what we meet with on a subsequent page, it is plain that he means us to understand, that these Acts of Parliament are the sole foundation on which it stands. To this we *do* object, as an insinuation that has not a shadow of truth to sustain it. As a *National Establishment*, the Church of England rests upon Acts of Parliament, but as a branch of the Church of Christ, she rests upon "the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

This distinction if kept in view, will shew the fallacy of the inference he afterwards draws, that the Church of England is only "part and parcel of the State, the creation of Man and not of God;" an inference as destitute of any solid basis, as the assertion of it is devoid of modesty and candour.

In regard to the Bill for the restoration of the English Liturgy, Mr. Maturin's remark would lead us to infer that *Convocation* was against it, *Parliament* against it, the *Nation* against it, and yet by some mysterious influence, it passed into a law. There is no doubt that the preparations for a new Parliament at the commencement of Elizabeth's reign, were made in conformity with the bad precedents of recently preceding reigns, and that every expedient was employed, that of creating new peers among the rest, to ensure a Majority in Parliament. There is no doubt also, as the whole Episcopacy of England at that time consisted only of sixteen Bishops, eleven of whom had been advanced to that position by Mary, because they were zealous Papists, and, of the remaining five three had lost preferment in Edward's time for the same reason, and two had always been Papists though more ready to comply with existing laws than their brethren, that the voice of the Episcopal Bench, whether in Convocation or in Parliament, would be against the changes that were now proposed. But of what value was the vote of such a body of Ecclesiastics, in opposition to the will of the more enlightened portion of the Nation, including the best informed of the Laity, as well as Ecclesiastical persons of eminent piety who had been deprived of their livings under the preceding reign? When the Liturgy Bill was first introduced into Parliament, it was felt that information upon the subject was required, and action upon it was suspended until this could be obtained. With a view to this it was determined at the Council Board, that a public conference should be held upon certain leading articles between the Romanists and Reformers; all the arguments on both sides to be submitted in writing. After consultation with his brethren Archbishop Heath submitted the names of four Bishops and four other ecclesiastics of professional eminence as disputants

on the Romish side. On that of the Reformers, an equal number was selected, amongst whom were Jewel, Grindal and Horne. The disputants met in Westminster Abbey (the Privy Council and Members of Parliament being present) to discuss the question whether it was not against the Word of God, and the custom of the Ancient Church, to use a Tongue unknown to the people in the Common Prayers and administration of the Sacraments. No sooner had they assembled than Bishop White of Winchester announced that they had not brought their arguments in writing, but that one of their number would state extemporaneously the reasons for retaining a foreign language in the Liturgy. This was a violation of the rule of the Conference. Nevertheless a long and vehement speech from Dr. Cole, Dean of St. Paul's was listened to, in which references to authorities were mingled with violent abuse of the Reformers, and the conclusion arrived at that nothing was more inexpedient than to bring down religious rites to the level of vulgar understandings, inasmuch as ignorance was the mother of devotion. When Dr. Cole had concluded, his associates were asked whether they had anything more to say—and upon their answering in the negative, the Reformers were called upon. Horne, afterwards Bishop of Winchester, first solemnly invoking the guidance of God's Spirit, read a calm scholarlike paper, setting forth in convincing terms, the arguments deducible from Scripture and the early Christian writers. The evidence unfolded in this paper, produced a very deep impression, calling forth a murmur of approbation at the conclusion of it. The Bishops then said they had more to urge upon the subject. To enable them to do so, it was agreed that Cole's arguments should be committed to writing, with any additional matter they might choose to supply, and handed to the Reformers, who should furnish them, on the other hand, with a copy of the paper read by Horne. A future day to hear the further discussion of these matters was to be appointed, and in the mean time it was agreed that they should meet on the following Monday, to discuss a second question, viz, "*whether every church has not authority to appoint, change,*

and take away ceremonies and ecclesiastical rites, so that the same be done to edification." At the time named, the disputants met. The Lord Keeper Bacon, acted as President, together with the Romish Archbishop Heath. The Bishops being called upon to read the argument upon the question to be discussed, positively refused to do so, and said, that nothing should be read upon the subject, until Horne's paper was first replied to. The President appealed to the order of Council and previous arrangements, but the Bishops were resolute. Their own Archbishop told them they were wrong, and called upon them to proceed, but shifting their ground of opposition, they still refused. In short their conduct was so violent and refractory that the Conference was broken up, and the whole object for which Parliament had suspended its operations defeated. This conduct on their part was looked upon as setting lawful authority at defiance. It was determined to proceed against them for contempt, and accordingly Bishops White and Watson, as the most guilty, were committed to the Tower. And here is the history of the "imprisonment of two Catholic Bishops," which Mr. Maturin says, was done *to obtain a majority in the Upper House.* Does it not require some stretch of credulity to believe that these Romish Bishops were the true Church under the guidance of the Divine spirit, and that the changes they withstood were the mere fruits of a lay-rebellion, against the legitimate exercise of Church authority? As to the whole of Mr. Maturin's charges however about the exclusion of Bishops, and mode of obtaining majorities, we may remark, that if his statements were altogether correct, which they certainly are not, they would come with a bad grace from a writer who has passed over, without a comment, the more flagrant instances of this nature which occurred in the reign of Mary. In reference to her first Parliament, Burnet says, "There had been great violence used in many elections, and many false returns were made: some that were known to be zealous for the Reformation, were forcibly turned out of the House of Commons, which was afterwards offered as a ground upon which that Parliament, and all acts made in it might have been annulled.

There came only two of the Reformed Bishops to the House of Lords the two Archbishops and three Bishops were in prison; two others were turned out; the rest staid at home, so only Taylor and Harley the Bishops of Lincoln and Hereford came. When Mass began to be said, they went out, as some reported, but were never suffered to come to their places again. Others say they refused to join in the Worship, and so were violently thrust out."

As to the statement that *every Catholic Bishop was deprived of his See, with one exception*, it is right to remark that these Bishops were not dismissed from their Sees by an act of arbitrary power, without affording them the option of retaining them. The simple truth of the case was that they chose to resign their Sees, rather than take the oath which acknowledged the Supremacy of their Lawful Sovereign. The act of Supremacy passed in Elizabeth's reign, was more mild in its character than that of Henry's. After passing the Commons it was amended in the Lords by a Committee of Noblemen and Bishops notorious for their adherence to Romish opinions. The Bill thus amended, was voted against by the Bishops, but passed the Lord's with only one Lay dissentient; and was very properly entitled "*An act* restoring to the Crown the ancient jurisdiction over the estate Ecclesiastical and Spiritual, &c." This Statute provided that every officer Ecclesiastical or Temporal who received the Queen's fee or wages, should take a prescribed oath, acknowledging the Queen to be the Supreme Governor of the Realm, rejecting the jurisdiction of every foreign Prelate, and pledging true allegiance to the Sovereign. This oath was in unison with the eighth Canon of the Constitutions of Clarendon passed in 1164, under Henry II, which was admitted by the prelates then present to be nothing more than a declaration of the ancient Law of England. It was this reasonable oath, capable theologically and constitutionally of the most triumphant vindication, that was now tendered to the clergy. Of the inferior clergy who were probably ten thousand, not more than eighty or one hundred refused it, but the Bishops with one exception, did so, and thereby forfeited their Sees.

Whatever hardship attended the operation of this Law it is obvious that the Bishops incurred it by their own act, by their determined adherence to what was illegal and prejudicial to the rights of their Sovereign. The case was widely different in the reign of Mary, where the Bishops were turned out of their Sees, and the inferior clergy out of their livings, simply because they were married persons, though they had married in conformity with existing Laws. It is said that no less than nine thousand were deprived on this account.* And all this was done by a Commission from Queen Mary, by virtue of her authority as *Head of the Church*, the very office which she condemned as a sinful and sacrilegious usurpation. How with these facts before him can Mr. Maturin complain of the resignation of Romish Bishops in the reign of Elizabeth? And how while the blood stained pages of Mary's reign are unobliterated, can he talk of Penal Laws, and of the executions that followed them? How mourn over the fate of the one hundred and twenty in Elizabeth's reign, but pass by in silence the two hundred and eighty eight who were brought to the stake in the reign of Mary, besides an unknown number that were secretly massacred in their prisons? How lament over More and Fisher in the reign of Henry, but shed not a single tear over the tombs of Cranmer and Latimer, Ridley, Hooper, Taylor, Bradford, and a host of others, who were tortured, not accepting deliverance, that they might obtain a better resurrection?

We are no advocates for the violation of the rights of conscience, and regret that any thing like persecution on account of religion should have ever received the countenance of any protestant Sovereign. But there is one distinction which we ought carefully to notice. Protestant Sovereigns have persecuted, but they have done so *in violation of the principles of their religion.* Papal Sovereigns have persecuted in a ten-fold greater degree, but they have done it *in accordance with the principles of their creed.* When Mary signed the document for burning heretics she acted in conformity, not simply with her own cruel propensities, but

* Burnet on Refor.

with *the Laws of her Church.** And this is a point which ought ever to be borne in mind, in estimating the claims of the two systems.

While the peculiar dogmas of the Papal System were being confirmed at Trent, a review of their own doctrinal standards occupied the attention of the English Divines. The forty two articles compiled under Cranmer's authority, were carefully revised. Some were added and others condensed: so that the number of them was reduced to thirty-nine. These in their amended form received forthwith the unanimous consent of convocation; and this Mr. Maturin tells us, but upon this point he is certainly mistaken, "was the first occasion on which convocation had acted in favour of the doctrines of the Reformation." He complains that this consent was obtained "after the exclusion of Catholics from that body," but the only exclusion of them was that which they affected for themselves, by vacating their offices in the national church, rather than bear true allegiance to their

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* In the Epitome contained in the 9th vol. of Liguori's works we meet the following statements:—"A Bishop is bound, even in places where the office of the Holy Inquisition is in force, *sedulously to take care that he shall purge the Diocese entrusted to him from heretics*, and if he shall find any, he ought to *punish them with the Canonical punishments*; but he ought to beware that he does *not impede the Inquisitors of the faith* from doing their duty." Again,—"We adhering to the Constitutions of our predecessors, Gregory XIV., Benedict XIII., and Clement XII., having removed certain cavils and subterfuges by which the execution of them was impeded, decreed and appointed that he who was accused of an excepted crime, if at any time he should fly to a place of protection, ought to be dragged forth from it, AS OFTEN AS PROOF SUFFICIENT FOR THE TORTURE COULD BE HAD, which should prove his crime." Again—"If the crime of heresy is treated of; since by our predecessor John XXI, who is called XXII, in his constitution beginning '*Ex parte vestra*' in the *Roman Bullarium*, Vol. I. it has been already decreed, *that heretics, or those suspected of heresy*,—also Jews, who when they had been converted to the Catholic faith thence fell into apostacy,—*if they fly to a Church, ought to be immediately dragged out from thence by the inquisitor*;' it is by no means our intention to derogate from this aforesaid constitution; on the contrary, it is our will that the same shall be observed, by attending to and following, however, that method which we now subjoin, namely—that the inquisitor, as often as a criminal of this description is to be dragged out of a church, should use all diligence that this should be done with all due reverence for the house of God."

Sovereign or conform to a Liturgy which according to his own statement, "contained in itself nothing directly contrary to their faith."* When they did this, their places were filled by abler and better men, who out of love for the true religion of Christ, and a desire to see it permanently secured to their country, subscribed the thirty-nine articles, which have ever since proved a Bulwark against the encroachments of popery, excepting in the case of those who have subscribed them professedly "*Ex animo*," but really, with "*mental reservations*," or in a "*non natural sense*."

We are now prepared to estimate the worth of Mr. Maturin's assertion in regard to the Reformation under Elizabeth that the actuating motive of it was simply, "to establish her throne on a sure foundation," that as "the Pope had decided against the validity of her mother's marriage, Catholic England could not have acknowledged her title to the Crown without her submission to the authority of the Church;" and hence to obviate this difficulty, it was necessary that "England must become Protestant."† Of the Pope's feelings towards Elizabeth we have no reason to doubt. They are very clearly expressed in the Bull of Pius V, issued in 1570, and entitled, "the damnation and excommunication of Elizabeth Queen of England and her adherents." This remarkable document is couched in the following terms—

"He that reigneth on High, to whom is given all power "in Heaven and in Earth, committed one holy Catholic and "Apostolic Church (out of which there is no salvation) to "one alone upon earth, viz. to Peter the prince of the "Apostles, and to Peter's successor the Bishop of Rome, to "be governed in fullness of power. Him alone he made "prince over all people and all kingdoms, to pluck up, "destroy, scatter, consume, plant and build." We do out "of the fullness of our Apostolic power, declare the Aforesaid "Elizabeth, being a heretic, and a favourer of heretics, and "her adherents in the matters aforesaid, to have incurred

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* p. 36. † p. 37.

"the sentence of anathema, and to be cut off from the unity "of the body of Christ"—and moreover, we do declare her "to be deprived of her pretended title to the Kingdom "aforesaid, and of all dominion, dignity and privilege what-"soever.—And also the nobility, subjects, and people of the "said Kingdom, and all others which have in any sort sworn "to her to be forever absolved from any such oath, and all "manner of duty, dominion, allegiance, and obedience; as "we also do by the authority of these presents, absolve them, "and deprive the said Elizabeth of her pretended title to the "Kingdom, and all other things above said. And we do com-"mand and interdict all and every the noblemen, subjects, "people and others, aforesaid, that they presume not to obey "her or her monitions, mandates and laws, and those who "shall act contrary, we involve in the same sentence of "anathema."

It is true that the document was worthless, as Bossuet styled it "a piece of waste paper." It is true also that "Catholic(?) England," so far from not acknowledging Elizabeth's title to the Crown, did through the leaders of the Romish Party, sign a declaration admitting it in the most explicit terms. "We hold Queen Elizabeth (they said) to be the lawful Queen of England and Ireland, and that obedience and fealty are justly due to her by all her English and Irish subjects."* The document, nevertheless, is important as a record of Papal interference with the rights of Sovereigns, and shews us very plainly how that interference would be carried out at the present day, *if the power of doing so* were only in the hands of the Pope. As to the Pontiff's objection to the succession of Elizabeth, that no doubt was dependent altogether upon her *creed*. The question of her legitimacy had, in point of fact, nothing to do with it. The same power that dispensed with Canons and Constitutions to legalize Henry's marriage with his brother's wife, could have settled "*currente calamo*" the

* This declaration was signed by Watson, Feckenham, J. Harpsfield, and N. Harpsfield, Archbishop Heath also, with Bishops Poole, Tonstal, White, Oglethorpe, Thurlby, Tuberville and many Abbots and Deans, acknowledged that, under the circumstances, the Bull could not be binding.

question of her legitimacy, and no doubt would have done so, if she had not been a *heretic*. Mr. Maturin just reverses the facts of the case when he tells us that England became Protestant to establish Elizabeth on the throne. The dispute between England and the Pope was simply this. The Pope said England shall be *Roman* therefore Elizabeth shall not ascend the throne. England said we will be *Protestant* therefore Elizabeth *shall* ascend the Throne. We devoutly thank God that the voice of the latter prevailed, that Elizabeth of immortal memory did ascend it and retain it too, and that the principles and doctrines which her firmness upheld, are still dear to the hearts of those who belong to England's Church.

From the Church of England viewed as an *establishment* Mr. Maturin proceeds to comment upon her claims as "*the representative of the true Church of Christ in these dominions.*" The Church of England regards herself as a *branch* of the true Church of Christ, having, in her *spiritual* capacity, an existence entirely independent of all State Legislation, and as old as Christianity itself. The object of the Pamphlet before us is to prove that she is *not* a branch of the Church of Christ, because she is severed, by the assertion of her National and Spiritual independence, from the domination of the Church of Rome. "There was clearly," our Author says, "a separation of the Church of *England* from the Church of *Rome;* and this *separation* must be an act of *schism*, unless it can be proved that that separation was *lawful*,"*

To this we beg to say in reply, that if the separation of which he complains, be in reality a "schism," such as the Scriptures of truth condemn, then the Church of Rome and not the Church of England, is responsible for it, inasmuch as she gave rise to it by her corruptions both in *doctrine* and *practice;* and by her own act and deed effected it, by the infamous Bull of Excommunication which was issued as we have seen against Elizabeth and her subjects. This, if there be "schism" in the case, is where the authorship and sin of

* p. 36.

it and responsibility for it properly belong; and the more you magnify that sin and responsibility, so much the more do you increase the guilt of the Church of Rome. We have no authority, however, to apply the term "schism" in the sense in which the Apostolic writings condemn it, to the assertion of that independence, to which the Church of England, and every other national Church in Christendom has an inherent right. In its Scriptural use the term means a division among Christians of the same Church or Congregation, attended with strifes and heart-burnings, and the alienation of feelings which invariably accompany those divisions. Mr. Maturin's own case is, by the breach of Christian fellowship which it has occasioned, a much nearer approximation to it, than anything which can be charged against the Church of England in her collective capacity. To vindicate her conduct in throwing off the shackles of the Pope's Supremacy, shackles which he had no right to impose, and she no right to wear, the Church of England is not under the necessity of proving the corruptions in doctrine, which have been charged against the Church of Rome; but yet these corruptions are capable of the most ample proof, and would render her separation an act of imperative necessity, inasmuch as the only terms upon which communion with Rome could have been maintained, would have been *sinful terms*, viz., the acceptance of a creed which has added unscriptural articles to the creed of the Primitive Church, and sanctioned a variety of rites and practices which are opposed to the religion and derogatory to the honor of GOD.

"Church Records," notwithstanding Mr. Maturin's assertion to the contrary, *do* prove the introduction of those corruptions of doctrine, with sufficient clearness to warrant the conclusion that they formed no part or parcel of the Primitive Creed of the Christian Church. Indeed to render this probable, we have only to mark the curious specimen of controversial fencing with which he endeavours to ward off the inquiry about them, telling us that there is no record of how or when they came in, and therefore, suspicious as they appear for want of the marks of genuineness, or from indications of

their being counterfeit, we must conclude *that they were always there.* A man's house is suspected of containing contraband goods. But when the Sheriff goes to search for them, the owner of the dwelling stands before the door and tells him, it is of no manner of use for you to go in there; for *whatever* you find, you will not be able to shew precisely *how or when it got there*, and therefore, whatever you may think about it, you cannot prove it to be contraband. You may find some strange things there, some that belong to the class which the law forbids; but it does not follow that they have been brought in since the house was built. It is to be presumed that what is there now, was always there, unless you can first shew the precise time and mode of its being brought there. This is the mode in which Mr. Maturin endeavours to prepossess our minds against the impressions likely to be made upon them by the investigation of "Church Records;" and we repeat the assertion, that the very adoption of such a method, indicates a consciousness that the testimony of these records is against him.

With the same controversial tact, but with still greater violation of the rules of candid argument, he gravely calls upon us to take up seriatim the alleged errors of his creed, and, in regard to each of them to prove the *negative.* "We may defy," he says, "any Protestant to prove that there ever was a period since the beginning of Christianity, in which *any one doctrine* of the Romish Church was *not* held by the whole Church of Christ on earth." To this we reply that it is not our business to prove the *negative*, to shew that in any given century these doctrines were not held, but *his* business to shew, and, if they were really so the task would be an easy one, that they actually *were* held by the Universal Church in each successive century.

We know what the Faith of the Church was in the beginning of the 4th Century. We have it in the *Nicene* Creed, to which any member of the Church of England can refer in his Prayer book. This was the Old Creed, and this down to the 16th Century was the Creed of the Church of Rome. And in reference to this Creed, the first Council of Ephesus,

held in the middle of the 5th Century, passed a decree prohibiting any addition to it. "*it should be lawful,*" they said "*for no one to profess, to write or to compose any other form of faith than that defined by the Holy Fathers, who, with the Holy Ghost, had been assembled at Nice.*" Yet in defiance of this decree of a General Council which the Church of Rome acknowledges, she has framed a *New Creed*, adding twelve *New Articles* to the Creed of the Nicene age. This *New Creed* containing the peculiar dogmas of the Church of Rome, was put forth by Pius the IVth in 1564, and is as follows:—

"I. I most steadfastly admit and embrace *Apostolic and Ecclesiastical Traditions*, and all other observances and constitutions of the same church.

"II. I also admit the Holy Scripture, according to that *sense which our Holy mother, the Church, has held, and does hold*, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to *the unanimous consent of the Fathers.*

"III, I also profess, that there are truly and properly *Seven Sacraments* of the new law instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony,* and that they confer grace, and that, of these, Baptism Confirmation and Orders, cannot be reiterated without sacrilege: and I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments.

"IV. I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent concerning original sin and justification.

"V. I profess likewise, *that in the Mass there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead*; and that in the most Holy Sacrament of the

* How absurd the idea that there is a "*Sacrament*" of the New Law, which "confers grace," and yet the Priesthood of the Church of Rome not allowed to partake of it.

Eucharist *there are truly, really and substantially the body and blood together with soul and divinity of our Lord Jesus Christ;* and there is made *a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood;* which conversion the Catholic Church calls *transubstantiation.* I also confess, that *under either kind alone, Christ is received whole and entire,* and a true Sacrament.

"VI. I constantly hold that there is a *Purgatory,* and that *the souls therein are helped by the suffrages of the faithful.*

"VII. Likewise that the *saints* reigning together with Christ, are to be honoured and *invocated;* and that *they offer prayers to God for us,* and that their *relics* are to be *held in veneration.*

"VIII. I most firmly assert that the *images of Christ,* of the *Mother of God,* ever virgin, and also of the other *Saints* may be had and retained; and that due honour and *veneration* are to be given them.

"IX. I also affirm, that the *power of Indulgences* was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

"X. I acknowledge the Holy, Catholic, Apostolic, Roman Church, for the Mother and Mistress of all Churches, and I promise true obedience to the *Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.*

"XI. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons, and General Councils, and particularly by the Holy Council of Trent: and I condemn, reject, and anathematize all things contrary thereto, and all heresies, which the Church condemned, rejected, and anathematized.

"XII. I N. N. do at this present freely profess, and sincerely hold this true Catholic faith, *without which no one can be saved:* and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance to the end of my life."

The above is Mr. Maturin's present Creed. He believes in Apostolic and Ecclesiastical traditions—that he must interpret the Scriptures in the sense of Holy Mother Church and

according to the unanimous consent of the Fathers, that Penance, Extreme Unction, Orders, Matrimony, and Confirmation are *Sacraments*, and confer grace:—that in the Mass is offered to God *a propitiatory sacrifice for the living and the dead:* that in the Eucharist, the body and blood *substantially*, together with the *Soul and Divinity of Christ* are present:—that the *whole substance of the bread* is converted into the *body*, and the *whole substance of the wine*, into the *blood* of Christ, and yet that in taking *either of these by itself*, you receive *Chirst whole and entire:*—he believes that there is a Purgatory, where souls are helped by the suffrages of the faithful: that saints are to be invocated, relics venerated, images retained and honoured, indulgences regarded as sanctioned by Christ, that the Bishop of Rome is "successor to St. Peter, Prince of the Apostles and Vicar of Jesus Christ; and finally that this is true Catholic faith *without which no one can be saved.*

Now surely when a system of this kind, so gigantic in its outlines, so complicated in its details, so utterly at variance with all that we read in Scripture, and so entirely different from the simple creed of the early churches, is offered for our acceptance, upon pain of forfeiting salvation, we have a right to ask the propounder of it to prove that it was the creed of the primitive christians; that Paul and Peter held it, that Ignatius and Polycarp, professed it, that Irenæus and Tertullian subscribed to it. It is not enough to stand before such a mass of strange materials and tell us, you cannot find out the time when each of these dogmas came in, therefore you must believe that the Church Catholic always held them; you cannot tell the precise day or month when Transubstantiation, Purgatory, images, relics and Mariolitry were introduced, therefore you must believe that St. Paul elevated the host, that St. Peter said Masses for souls in Purgatory, that St. John worshipped images, that Polycarp believed in seven Sacraments and that Irenæus offered a propitiatory Sacrifice for the living and the dead. It is surely unreasonable to ask men to believe these things without evidence, nay, in defiance of the counter evidence

arising from the fact that they are not found in Scripture or the writings of the early Fathers. Mr. Maturin tells us plainly, that "there may be sometimes a difficulty in tracing up each particular point of faith or practice, by direct testimony to the times of the Apostles."* We have no doubt that this difficulty does exist; that Mr. Maturin seriously felt it, and that after laborious researches for many years, he was glad to "appeal from a past, dead and *silent* Church, to a present, living and *speaking* one;" but as we have no confidence in that *present, speaking* one, but have much respect for that *past silent* one, we must call upon him for positive evidence, from the "Records of the Church," that the dogmas of his present Creed, were believed in primitive times.

In regard to the *Bible*, we may re-assert what we have affirmed in reference to the early records of the Church, that it is incredible that such a superstructure as the Church of Rome has reared upon the basis of Tradition, should have existed in the first Century, and been known to Apostles and Evangelists, without our being able to trace some evidence of it in their *writings*, writings which, in connexion with those of the Old Testament, contain, as our sixth Article justly affirms, "All things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

The position maintained in this Article, Mr. Maturin denies. It must be proved he tells us, by one of two ways, "either by *an express declaration of Scripture itself*, or by disproving the *existence of any other rule of faith*." †

As to *Scripture* he affirms that there is not a single passage in the Bible which asserts its own sufficiency, and he then proceeds to comment upon three important passages, which are supposed to bear upon the subject, viz., John v. 39, Acts xvii. 11, and 2 Tim. iii, 15-17. As the comments upon these well known texts are somewhat curious, it may be desirable to examine them.

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* p. 15. † p. 44.

The first is John v. 39. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." Now in regard to this text, we wish it to be clearly understood that we lay no stress upon it as a proof of the sufficiency of Holy Scriptures as a rule of faith, though in connexion with other passages, it may furnish a very reasonable inference to that effect. If the words "Search the Scriptures" are to be taken as a command, which is the light in which almost all ancient Commentators have viewed them, and in which the Douay Testament has rendered them, though with a note appended, shewing that the case is somewhat puzzling even to an infallible Church, then they indicate the duty of those who have in their possession the lively oracles of GOD, to search the Scriptures carefully, in order to test the truth of the message that is brought to them in his name; and thus they sanction the exercise of that "private judgment" which Mr. Maturin views with such abhorrence, but which in commenting upon this and other passages, he has, nevertheless ventured to exercise. Nor is the fact to be lost sight of, that, if our Lord referred the Jews to a written rule of faith, for evidence upon the most important of all subjects, viz., his own Divine Mission and the objects of it, it is surely in harmony with such a reference, that we should go to the *written* standard, for the great essentials of our faith. But the main point to which we wish to refer in connexion with this text, is Mr. Maturin's remark, that if it proves any thing it proves too much, as it would shew that the Old Testament was a sufficient rule of faith without the New, and consequently that the latter was superfluous. Now if a principle is good for anything, carry it out. Mr. Maturin tells us, "that the unwritten word was certainly the first rule of faith to the Primitive Christians, and when the written word was afterwards *added* to it, it cannot surely be maintained that the former was superseded or merged into the latter."* In this passage he preserves a very close resemblance to his favorite author *Bossuet*, who says,—"Jesus Christ having

* p. 52.

laid the foundation of his Church by preaching, the *unwritten* word, was consequently, the *first* rule of Christianity; and when the writings of the New Testament were *added* to it, its authority was not forfeited on that account." Now with these statements before us we beg to ask, whether, when the unwritten word was as he supposes the rule of faith Christians had or had not a *sufficient* rule? If *not*, then it follows that, for a considerable period in the History of the early Church, God left His Church without a complete rule of faith. If on the contrary, the unwritten rule was sufficient, the written one which was afterwards *added* to it was superfluous; and this conclusion is the inevitable consequence of the principle upon which Mr. Maturin reasons, when he argues from the sufficiency of the Old Testament to the superfluity of the New.

The next passage upon which he comments is Acts xvii. 11-12, "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily whether these things were so; therefore many of them believed." *An admirable text!* How does our author expound it? "They searched the Scriptures," he tells us, "to compare the predictions of the Prophets with the statements of the Apostle, *with reference to the sufferings of Christ*, and being thus convinced of the truth of the facts of the Gospel history, many of them believed the testimony of St. Paul, and embraced all the other doctrines taught by Him *not because they were written in the Scriptures but because they were delivered to them on the authority of a Teacher sent from God?**" Who authorised Mr. Maturin to limit the comparison instituted by these inquiries, to the single topic of *Christ's sufferings?* Who told him that, with the exception of this topic, they embraced all the other doctrines taught by the Apostles not because they were *written in the Scriptures but because they were delivered to them on the authority of a Teacher sent from God?* All this is perfectly gratuitous. There is not a word in the text or context to warrant it. Nothing but the determination to exalt traditions at all haz-

* p. 46.

ards, could have induced him thus to trifle with the testimony of Sacred Scripture. Why even the note upon this passage in the Douay version might have enlarged his conceptions upon the subject—"The Jews of Berea, says that note, are justly commended for their eagerly embracing the truth, and searching the Scriptures to find out the texts alleged by the Apostles; which was a far more generous proceeding than that of their countrymen of Thessalonica, who persecuted the preachers of the Gospel without examining the grounds they alleged for what they taught." The Douay translators do not presume to affix the limitation which Mr. Maturin has done. The passage, in defiance of all attempts to obscure and neutralize its testimony, is a very important one. What does it present to us? A Society of men in possession of the Old Testament Scriptures. They are visited by an Apostle, who comes to them with a message from God. They listen to his Message with candour. They test it by the *written word*, comparing the two together from day to day. The consequence of which was that many of them, both Jews and Greeks, became believers in Christ, and received for the course they adopted, the high commendation of the Apostle. Evidently with these men, the Scriptures, as far as they possessed them, were the Rule of Faith. They were the test and standard by which they tried the doctrines they heard. Now this is just the course which we would have all, whether Protestants or Roman Catholics to pursue. We would have them take those very Scriptures in addition to those of the New Testament, and in humility and dependence upon the Divine blessing, exercise the powers of reason which God has given them, to ascertain, not merely as Mr. Maturin would have them, *the true Church*, but as the *Bereans* did, the *true Christ*, and the *vital doctrines of His religion.* In doing this, in the spirit of the Bereans, they would no doubt find in Scripture, what the Bereans found, all things necessary to salvation.

We come now to the third passage which Mr. Maturin has selected. II Tim., iii, 15, 17,—"From a child thou hast known the holy Scriptures, which are able to make thee wise unto

Salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

This passage asserts the following points—First, that the Holy Scriptures which Timothy had known from his childhood, were *able to make a man wise unto Salvation*, through, i. e. by leading to faith in Christ Jesus. Secondly, that all Scripture, all that was comprehended under that title, was divinely inspired. Thirdly, that the Scripture thus inspired was profitable by conveying information in matters of doctrine and practice; and lastly, that the servant or Minister of God who was well versed in these Scriptures would be thereby fitted, nay perfected, completely prepared for all good works. The teaching of the passage is nothing less than this, that Holy Scripture being divinely inspired, can instruct us in matters of faith and practice, imparting that wisdom which leads to saving faith, and that knowledge which prepares a man for the discharge of every duty, and if this be not equivalent to the position laid down in the 6th Article of our Church, it would be difficult to say what language could convey the truth which it asserts.

But, says Mr. Maturin, the Holy *Scriptures* here mean the "Old Testament," and therefore cannot warrant the conclusion that we are to find the Articles of our faith in the New Testament, which was afterwards to be written. It so happens, however, that at the time when the Apostle wrote this Epistle to Timothy three of the Gospels, the Acts of the Apostles, and seventeen of the Epistles were already written, and St. Peter, in his Second Epistle penned in the same year, refers to St. Paul's Epistles, as comprehended under the term "Scriptures." It is not therefore certain that by the terms "all Scripture," at v. 16, the Old Testament alone was referred to. But grant that they do refer to the Old Testament and to that exclusively, then we say that the argument in favor of the complete sufficiency of the Scriptures becomes more invincible than before; for if the Old Testament could fur-

nish a man with the requisite knowledge for salvation, "a fortiori" the Old and New Testament together, must abundantly convey that knowledge.

But, says Mr. Maturin once more, "St. Paul alludes to his own oral teaching in the context as supplemental to the teaching of Scripture."* We reply, that it is by no means certain that there is any allusion in the context to his oral teaching. The reference at v. 14, may be to a totally different instructor, and probably is so. But suppose it to be to St. Paul; what does the reference prove?—that there was anything in St. Paul's oral teaching, that is not contained in Scripture? that there was any doctrine which he promulgated then, or at any other time, which is not comprised in the written teachings of the Old or New Testament? Assuredly not. There is no such intimation given. There is not a shadow of proof to shew that such an idea ever entered into the mind of St. Paul. Such an intimation, if it were contained in the context, would be a contradiction to his own words in the text before us, as well as on other occasions; as for example his language in addressing Agrippa,—"Having therefore obtained help of God, I continue unto this day witnessing both to small and great, *saying none other things than those which the Prophets and Moses did say should come*, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and unto the Gentiles."† If the doctrines which Paul taught, were contained in the Scriptures *then*, as he plainly tells us they were; we may be quite sure they are contained in the Scriptures *now*. If the *Jewish* Canon comprised them, the *Christian* Canon which embraces all that *it* contained, together with the elucidations of those very same doctrines as comprised in the writings of the Evangelists and Apostles, must no doubt embrace them too. We have no need therefore of anything "supplemental" to these. We want no additional code, invisible to mortal eye, and incomprehensible by mortal intellect, of which no man can tell the locality or the dimen-

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* p. 47. † Acts, xxvi. 22. 23.

sions, floating about somewhere in the mysterious recesses of a Church which professes to be, but is not infallible, and to be brought forth at sundry intervals, with ever increasing supplements, and ever augmenting violations of truth, some in the 7th, some in the 9th, some in the 16th and some in the 19th Century. The Holy Scriptures are our rule of faith and practice. In having them we have enough. They contain every doctrine and precept of our holy religion; and the oral teaching of every man, as in the case of Paul himself, must be tested by them, as *the one divinely inspired and exclusive standard of the truth.*

But these very writings, we are told, set up a different standard; there are "other texts" says Mr. Maturin from which we are authorized to conclude that "another rule of faith is laid down in Scripture itself."† This we unhesitatingly deny. There are texts in Scripture which speak of *Traditions*, but no texts which sanction the belief that there existed at any time a class of doctrines or precepts, differing from those which we find in the inspired writings. For evidence that there was such an independent authority, we are referred by Mr. Maturin to the following passages: 2 Thes. ii, 15, 1 Cor. xi, 2, 1. Tim. vi, 20, 2 Tim. i, 13, 14, 2 Tim. ii, 2.

The substance of what he says upon the above passages is as follows—He deems it "perfectly clear" that the traditions spoken of at 2 Thes. ii, 15, 1 Cor., xi, 2, were "doctrines or articles of faith," and from 1 Tim. vi, 20, that these articles of faith were not contained in "written documents," but orally delivered and that not to the congregation, but to the presiding officer, viz., Timothy, and from 2 Tim. i. 13, 14, that as the presiding officer, Timothy under the infallible guidance of the Holy Ghost, was to "*keep i. e.* preserve these traditions; and, from 2, Tim. ii. 2, transmit them to future ages; *i. e.* through 'the constant succession of Bishops and Pastors;" and then, finally, as the grand conclusion—"that the independent existence of Apostolical Tradition as a rule of faith is clearly recognized even in Scripture itself."

† p. 47.

Now really there is something so compact in this system; the several parts of it appear, at first view, so nicely adjusted to each other, and the whole to answer so well the end for which it was constructed, that one almost hesitates to disturb the symmetry of it—nevertheless there are objections to it.

We take exception at the outset to the statement that "it is perfectly clear that the traditions spoken of at II Thess. ii. 15, were doctrines or articles of faith." So far from this being perfectly clear, we think the context proves that they were *directions about some matters of practice.* Why did not Mr. Maturin read on seven verses further and observe St. Paul's own explanation of what these traditions were?—"We command you brethren in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that *walketh disorderly*, and not after the *tradition* which ye received of us." It appears from this passage that what the apostle had in contemplation, was the personal conduct of the individual members of that Church, and that the traditions referred to were nothing more than *directions* which he gave to the Thessalonians, both orally and in writing, not to *walk disorderly*, not to *eat the bread of others*, but to follow his example, and work for their own living. It appears, therefore, from the very context where this celebrated word "Traditions," occurs, that it had nothing whatever to do with what the Romish Church styles "articles of faith," and which they profess to found upon apostolical traditions; so that the very corner stone of the whole fabric crumbles as soon as you come to examine it.

Again we take exception to the statement that these "traditions"—or directions whether relating to faith or practice, were delivered exclusively to *Timothy* as the presiding officer or minister of the Church. It is plain from the very passage quoted from Corinthians* that such was not the case, for the Apostle says, in that passage, "I praise you BRETHREN, that ye remember me in all things, and

* I Cor. 11: 2.

keep the ordinances (traditions) as I delivered them to YOU." Thus the Scripture itself, not merely in the contexts, but in the very texts themselves which Mr. Maturin has quoted, breaks in upon the specious system he has constructed, and tells him, "I am not of your way of thinking."

Once more we take exception to the assumption that these traditions whether committed to Timothy individually or the Church collectively *were any thing different from or more than we have recorded in the written word.* Let it be granted that "the good thing" which was committed to Timothy was 'a form of sound words' which, in the first instance, he heard from the oral teaching of St. Paul; and that by the same *oral process* he taught those things to others, and they again to others, as every faithful minister of Jesus Christ does at the present hour. But how does this prove that these "sound words" are any thing over and above what is inscribed upon the sacred pages of the New Testament? What evidence have we that St. Paul delivered doctrines to the Thessalonians which are not contained in his *Epistles to the Thessalonians?* or doctrines to Timothy which are not recorded in the *Epistles* to Timothy? What evidence have we that they are contained in none other of St. Paul's Epistles? that they are *not* recorded either in the Epistle to the Romans? or in the Epistles to the Corinthians? or in the Epistles to the Ephesians, Colossians, Philippians? or in those to Titus and Philemon? what evidence to show that they were not recorded in the other Apostolical Epistles? or in either of the four Gospels, or the Apocalyse?* There is not a shadow of evidence to prove this; but there is, on the other hand, every reason to conclude that they *were so*, and that they are at present *constituent parts of the written word.*

Mr. Maturin gives us what he regards as an analysis of the New Testament, dividing it into four parts, viz.—the Gospels, Acts, Epistles, and Revelation, and then after describing the first as mere "Memoirs," the second as "fragments," the third as "incidental allusions," and the fourth

* See Marsh's comparative view.

as a "Prophetic Vision," asks, with as much gravity as if he thought the question unanswerable, in which of the four we are to look for the "whole system of Christianity"? It might surely have occurred to him, that the whole was not likely to be contained in any one of its parts. On a subsequent page he tells us that "traditions are generally divided by theologians into three classes, Divine, Apostolical and Ecclesiastical; the two former relating to *doctrines*, and the latter to ceremonies only."* Now suppose we ask him to tell us in which of these three classes the whole system of traditional doctrines and ceremonies is contained, would he think we were serious in making the demand? or would he regard the question as a mere "*ad captandum*" flourish, to puzzle those who cannot see through the sophistry of a plausible statement? And yet this would be quite as reasonable as the question he puts as to the Gospels, Acts, Epistles and Revelation, when he demands from us, "in which of these parts might we expect to find a full account of Christian doctrine and practice?" There is one thing however, we can affirm of these parts, which he cannot truly affirm of one or all of his traditional classes, that while we regard the *whole system of Revelation* as contained in the *whole Bible* and believe it all to be profitable for doctrine, reproof, correction and instruction in righteousness, we also believe that any one of the four parts to which he refers, may, under the blessing of God, conduct a man to salvation. St. John tells us that "many other signs truly did Jesus in the presence of his disciples which are not written in this book (*i. e.* the Gospel of St. John,), but then he adds, what seems to have escaped Mr. Maturin's notice when he referred to this passage, "But these *are written* that ye might believe that Jesus is the Christ, and that *believing, ye might have life through His name.*"†

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* p. 67.

† Augustine's remark upon this text is worthy of note—"The Lord Jesus having done many things, they are not all written, as the same St. John the Evangelist testifies, that the Lord Christ said and did many things that are not written; but *those were chosen for writing which appeared to be sufficient for the salvation of those who should believe.*"—See Johann. Evang. c. ii., Tract 49.

We are warranted in concluding that every doctrine essential to the salvation of the soul, every precept necessary as a rule of life, every promise required to animate the believer, and every warning requisite to alarm the sinner, have all been placed upon record in the sacred pages. The same reason that would urge the recording a part of them, would demand the recording of the *whole*, viz., to preserve them from the uncertainty attendant upon a mere oral transmission. Mr. Maturin draws a distinction between traditions as a ground of faith, and traditions viewed as a *medium*.* But it is precisely in this latter view that we object to them. We do not believe that in conveying a revelation to mankind containing a variety of doctrines or articles of faith, together with numerous precepts adapted to man in all the different relations of life, an all-wise Providence would have committed these things to so precarious a vehicle as that of oral tradition. "It is not with Doctrines as it is with ceremonies, or as it is with the usages of civil Law. The daily practice of the *Church* or the daily practice of *Courts of Justice*, may preserve unaltered, through a succession of ages, the forms which are apparent to the *external senses*. But articles of *Faith* which are objects only of the *inward* sense, must *unavoidably*, when transmitted only from *mouth to mouth* undergo, *in a very short period*, material alterations. It is therefore in the highest degree improbable that *any* doctrine coming from Christ and His Apostles, should have been left unrecorded in the New Testament, and confided to the *future* record of the *Fathers*."† Nor is it of any avail to tell us, that this uncertainty is provided for by the Infallibility of the Church. We do not admit that the *whole Church Visible*, or any *part* of it, and less than all that part which constitutes *the Church of Rome is infallible*. Neither reason, nor Scripture, nor History, nor facts permit us to entertain such a notion, but all, with one concurrent testimony unite in the condemnation of it.

Another objection to regarding such traditions as any part

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* p. 51. † Marsh Comp. view. p. 67.

of the Rule of Faith, is *the difficulty of discovering them, of ascertaining what they are or where they are deposited.* Mr. Maturin has already defined for us what he means by traditions, and told us of the three classes into which Theologians divide them, viz.—"Divine, Apostolical and Ecclesiastical."* But where are they lodged, and how are we to know them when we see them? He intimates indeed that they have been "*recorded* by the *Fathers and Councils.*" This is a wide field. The works of two of the Fathers alone, viz.: Chrysostom and Jerome, in their best Editions, amount to four and twenty folio volumes. Add to these the writings of all the rest, together with the decrees of some eighteen General Councils, and it must be admitted that here is a large space to travel over, in search of these deposits. And when you search for them, in this expanded sphere, how are you to recognise them? The mere use of the term "Traditions" will not point them out, for the Fathers generally employ this term in reference to *doctrines recorded in the New Testament*, and if, on the other hand, they give the name of "Apostolical Traditions" to any that are *not* recorded there; this only proves that such was their *opinion* upon the subject. But they were fallible men, and liable like others, to be mistaken. Shall we then require the "*unanimous consent of the Fathers*" as a test of the Divine or Apostolical origin of these traditions? In that case, we require what we shall never find; for "though the Fathers, in general, maintain the Doctrines which the Church of England has in *common* with the Church of Rome, such for instance as the doctrines of the Trinity and the Atonement, yet the doctrines in which the Church of England differs from the Church of Rome, are precisely the doctrines, in which the Fathers are *not* unanimous."†

Shall we then, as the ultimate resource, go to the *decrees of Councils* for these traditions? But Councils, as well as Fathers were liable to error: they were composed of persons who were all, in their individual capacity, fallible, and who

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* p. 51. † See Marsh Comp. view.

are consequently so in their collective capacity; for what ground have we to suppose that a collection of fallible individuals can constitute an infallible assembly? Not certainly of the decrees of such Councils which we have upon record, for in many instances they contradict each other, and are in conflict with the early Christian writers, as well as with the Inspired Scriptures. Not certainly any promise made to such Councils by the Divine founder of our religion, for the records of inspiration from the commencement of Genesis to the last verse of Revelation contain no such promise. Mr. Maturin says indeed, that "*we have just the same authority for receiving the Council of Trent, as for receiving the Canon of Scripture.*" But this is one of those unfounded assertions with which his work abounds. We have historical testimony to prove that a Council was convened at Trent at a certain time, and that it passed certain Canons which go under the name of "the decrees of the Council of Trent;" and we have also historical evidence of the fact, that certain books which go under the title of the Holy Scriptures, were written at a certain period, by the authors whose names they bear. But testimony to the facts that certain decrees were passed by a Council and that certain books were written by specified authors, is a widely different thing from testimony that *the contents of the one or the other are true.* In the former case we have the same authority for receiving the Council of Trent, that we have for receiving the Canon of Scripture; but in the latter case (and this is the very sense in which Mr. Maturin means you to understand him) you have no such authority; i. e., you have not the same authority for believing that the decrees of the Council of Trent are inspired, and therefore true, that you have for believing that the Canonical Scriptures are inspired and therefore *true.* So far from having the same authority in both cases, you have *every* authority in the one, but *none whatever* in the other. As soon as you open the Sacred Scriptures, you are struck with the internal evidence of their truth; you discover in them at every step, the marks of their authority. All is reasonable—all is holy—all is divine.

But not so in the decrees of Trent. Here the internal evidence is just of a contrary nature. You discern at every step the marks of their *human* origin, by the palpable contradictions which you find in them, both to *reason* and *revelation.*

Take as an illustration of this, that very doctrine to which Mr. Maturin has specially called our attention, as being founded mainly on tradition* and as having been in possession of the Church for 1800 years, † the doctrine of TRANSUBSTANTIATION. He earnestly recommends us "always to take our views of Catholic doctrine from the public documents of the Church itself, or from the authorized expositions of Catholics themselves."‡ Let us do so in the present case.

Council of Trent—Canon 1.—"If any one shall deny that *the body and blood, together with the soul and divinity of our Lord Jesus Christ*, and therefore entire Christ, are truly, really, and substantially contained in the Sacrament of the most Holy Eucharist; and shall say that He is only in it as in a sign, or in a figure, or virtually—let him be accursed."

Canon 2.—"If any one shall say that the substance of the bread and wine remains in the Sacrament of the most Holy Eucharist, together with the body and blood of our Lord Jesus Christ, and shall deny *that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, the outward forms of the bread and wine still remaining*, which conversion the Catholic Church most aptly calls transubstantiation, let him be accursed."

Canon 3.—"If any one shall deny, that in the venerable Sacrament of the Eucharist, *entire Christ is contained in each kind*, and *in each several particle of either kind when separated*, let him be accursed."

Canon 4.—"If any one shall say that, after consecration, the body and blood of our Lord Jesus Christ is only in the wonderful Sacrament of the Eucharist, in use while it is taken, and not either before or after, and that the true body of the

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* pp. 49. 50. † p. 40. ‡ p. 93.

Lord does not remain in the hosts or particles which have been consecrated, and which are reserved, or remain after the communion,—let him be accursed."*

In addition to these decrees we find it said in the "Catechism of the Council of Trent" that, "Not only the true body of Christ, and whatever appertains to the true mode of existence of a body, as *the bones and nerves*, but also that entire Christ is contained in this Sacrament.

Now here we have offered for our acceptance, a supposed miracle of the most stupendous character; which has no parallel in the miracles of Moses, of Christ, or of his Apostles: they invited the exercise of *reason*, but this forbids reason to act; they were *appeals* to the *senses*, but this sets all the senses at *defiance*. It requires us to believe that our holy Saviour when he instituted the Eucharist, took his own body in his hands and gave it entire to each of his disciples; that he gave that body "broken" *before* it was broken, a sacrifice before it was sacrificed—that after the ascension of that body to heaven, is continued on earth, that while it remains at the right hand of God, it is laid upon ten thousand altars in the militant Church. It supposes that the same body is dead

* That there may be no question about the accuracy of the translation we subjoin the Latin:

"Canon (1.) Si quis negaverit, in Sanctissimæ eucharistiæ sacramento contineri vere, realiter, et substantialiter, corpus et sanguinem una cum anima et divinitate Domini nostri Jesu Christi, ac proinde totum Christum; sed dixerit tantummodo esse in eo ut in signo, vel figura, aut virtute; anathema sit.

"(2.) Si quis dixerit, in sacro-sancto eucharistiæ sacramento remanere substantiam panis et vini una cum corpore et sanguine Domini nostri Jesu Christi, negaveritque mirabilem illam et singularem conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem, manentibus dumtaxat speciebus panis et vini; quam quidem conversionem Catholica Ecclesia aptissime transubstantiationem appellat; anathema sit.

"(3.) Si quis negaverit, in venerabili sacramento eucharistiæ sub unaquaque specie, et singulis cujusque speciei partibus, separatione facta, totum Christum contineri; anathema sit.

"(4.) Si quis dixerit, peracta consecratione, in admirabili eucharistiæ sacramento non esse corpus et sanguinem Domini nostri Jesu Christi, sed tantum in usa, dum sumitur, non autem ante vel post, et in hostiis seu particulis consecratis, qua post communionem, reservantur, vel supersunt, non remanere verum corpus Domini; anathema sit.

and living at the same time; that a sacrifice completed more than eighteen centuries ago, is still *continued*, that the *memorial* of a sacrifice is the sacrifice of which it is the memorial, and that this sacrifice, though the blood is in the cup, and partaken by the faithful, is nevertheless an "*unbloody* sacrifice." It calls upon us to believe that the whole substance of the wine in the cup is converted into blood, and yet that the cup contains the "flesh, bones, and nerves" of the blessed Jesus; to believe that every crumb of the Host is converted into "*whole* Christ," and yet that the *whole Host* is but *one* Christ. Can a reasonable man feel any respect for such a dogma as this—a dogma that requires us to believe that a part is equal to the whole, that a material substance has no extension, that it occupies no place, possesses no qualities—a dogma which confounds time, annihilates space, silences reason, contradicts the senses,—that is based upon a tradition nowhere to be found, and confirmed by a Scripture—that *means* something totally different; can a reasonable man feel respect for a dogma, which is fraught with such an accumulation of absurdities? So far from it, the fact that such a monstrous tenet is said to rest mainly upon tradition, ought to convince us that *tradition* is no safe medium, for conveying to us through a long succession of ages, the Holy doctrines of our Faith. Mr. Maturin talks of testing some of the Protestant views, on *philosophical principles*.* Let him bring a little sound philosophy, or even a little common sense to bear upon the doctrine of Transubstantiation, and we are quite sure that he will soon have to take shelter under the grand quietus for all scruples, the wing of an infallible Church.

It is no small argument against the claims of oral tradition as a "medium" for conveying to us the doctrines of our holy religion, that it is necessary to *depreciate the Bible* in order to sustain them, to misrepresent its contents, and profanely, as we cannot but regard it, to deny the necessity for its having been written. Who would have expected to hear from one

* p. 53.

who professes to admit the inspiration of the Scriptures, that the Bible is "a series of authentic records, illustrating the *external progress of Christianity in the world* and including frequent allusions to the doctrines of our Holy Religion;" and that "the whole system of Christianity would have been *precisely the same* at the present day, *if the New Testament had never been written at all?* The Bible a History of "*External progress!*" with "*frequent allusions* to internal doctrines!!" The detailed accounts of our blessed Lord's *parables*, *discourses*, *prayers*, *hallowed precepts*, *warnings*, *promises*, and *prophecies*, mere *allusions* to internal doctrines! The preaching of the leading Apostles to Jews and Gentiles, under the guidance of the Holy Ghost, from the time of our Lord's ascension, to St. Paul's imprisonment at Rome, A. D. 65, a period of more than 30 years, mere "*allusions to internal doctrines!*" The epistles written by five different Apostles, twenty one in number, several of them very lengthy, and entering into the minute discussion of the Christian scheme of redemption, mere "allusions to internal doctrines!" The whole of the Old Testament with its splendid series of Types and Prophecies, and the Book of Revelation with its addresses to the seven Churches of Asia, and its magnificent descriptions of the dangers, trials, and ultimate triumph of the Church of Christ, a mere history of "External progress!" And all these faithful records for no essential end, written under the guidance of the Holy Ghost, but for so slight a benefit, that "the whole system of Christianity would have been precisely the same at the present day, if the New Testament had never been written." Yes truly, the system would have been the same, but we should have known very little about it. If notwithstanding these written and inspired records, such a gigantic system of error, as that comprised in the decrees of Trent could usurp the place of the primitive scheme of Christianity—and that system the fruit of the so-called oral traditions, what would have been the fate of Christianity, if it had been left entirely to the tender mercies of such traditions!

But the "unwritten word," we are told again, was the

first rule of faith,* and to shew how *long* it was the *Exclusive* Rule, we are referred to the fact that the Canon of Scripture was not fixed or defined by the Church till the close of the 4th century.† Now in reply to this we refer again to what we have already stated, that there never was a time from the days of our Lord to the present hour, when the Church was without a *written standard*. When our Lord opened His ministry on Earth, and when His Apostles, acting upon His commission, began theirs, the Old Testament was that standard. To this *He* on all occasions appealed. "How readest thou?"—"It is written," "ye do err, not knowing the Scriptures." And so His Apostles: the effect of their Lord's teaching, and of the out pouring of the Holy Ghost upon them was not to acquaint them with *things which are not in the Scriptures*, but so to enlighten their understandings as to enable them to see and explain what *were* there. That Gospel which they preached, with the Holy Ghost sent down from Heaven, was the identical salvation, which Prophets had foretold ages before, and which the very angels desired to look into,‡ and as soon as Christian Churches were planted in Judea and other parts, they began, under the guidance of the same spirit which qualified them to preach, to *write* their accounts of our Lord's teaching, and to furnish the various Churches which were springing up on every hand, with an enlarged standard of *written* documents. Thus the Gospel of St. Matthew is thought to have been written in Hebrew, about five years after the ascension of Christ, and to have been translated into Greek about twenty seven years later. The Gospels of Mark and Luke were subsequently written. In the mean time, we have St. Paul's Epistles, commencing about the year 52, and added to, from time to time, for the next twelve or thirteen years. Then follow the Epistles of Peter and John, with the Gospel of John in 89, and the Revelation in 97. So that it is obvious that, in every part of the Christian Church, written documents, known to be com-

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* p. 52. † p. 56. ‡ i. Pet. i, 11, 12.

posed under the guidance of inspiration were deposited at that early period, in addition to the Scriptures of the Old Testament, which, owing to the dispersion of the Jews, were to be found in all those parts where Christian Churches were founded. As to the persons who have given us Catalogues of the Books of the New Testament in the fourth century, of whom there are six, viz., Athanasius, Epiphanius, Jerome, Rufinus, Augustine and the forty four Bishops at the third Council of Carthage, they performed a good work, and corroborated by their testimony what Protestants and Roman Catholics are perfectly agreed upon at the present day, though in regard to one of these Books, the Church of Rome, notwithstanding her supposed infallibility was entirely mistaken *at that time;* for she excluded the Epistle to the Hebrews from the Canon but afterwards when infallibility was more *developed* admitted it. But if those good men who thus gave their attestation to the the canon, had never done so, and if Pope Galasius who was wiser than his predecessors, had never given his sanction to the Epistle to the Hebrews at the close of the fifth century, we should still have been able to trace and point out the Canonical Books, from the testimony of much earlier writers, of whom we have a complete chain extending back through the third and second centuries, up to the Apostolic Fathers, within the limits of the first century, who all quote to a greater or lesser extent from those writings which are at present received as the inspired records of Christianity. And in regard to these persons it is, as it has been justly said "a consideration of great importance that the witnesses lived at different times and in countries widely remote from one another; Clement flourished at Rome, Ignatius at Antioch, Polycarp at Smyrna, Justin Martyr in Syria, Irenæus in France, Athenagoras at Athens, Theophilus at Antioch, Clement and Origen at Alexandria, Tertullian at Carthage, and Augustine at Hippo, both in Africa, and, to mention no more, Eusebius at Cæsarea. Philosophers, rhetoricians and divines, men of acuteness and learning, all concur to prove that the books of the New Testament were equally well known in distant countries, and

received as authentic, by men who had no intercourse with one another."* We deny therefore most emphatically the inference Mr. Maturin would have us to draw, that because certain lists of Canonical books were made out in the 4th and 5th centuries, therefore Christians antecedently to those dates, were destitute of *a written rule of faith.*

But then says Mr. Maturin, it was not *their only rule of faith.* "*We shall search in vain he tells us, through all the Records of Christian antiquity, for any proof that the early Christians regarded the Bible as the only Rule of Faith.*" To this we reply, that the early Christian writers applied the terms "Rule of Faith," to any brief summary of the leading articles of Christianity. But that, in so applying it, the truly primitive writers never meant to deny that the Holy Scriptures were the great standard by which all such summaries were to be tried, or that they contained, as our 6th Article very properly says, "All things necessary to salvation." It may be well here to give from those very Fathers to whom Mr. Maturin has referred us, viz., Irenæus and Tertullian, a specimen of these summaries.

First from *Irenæus*—"The Church, though scattered over "all the world from one end of the earth to the other, recei "ved from the Apostles and their disciples the belief in one "God, the Father Almighty who made the heaven and the "earth, and the seas, and all things that are in them; and in "one Jesus Christ, the Son of God, who was incarnate for "our salvation; and in the Holy Spirit, who preached by the "Prophets the dispensations, and the advents, and the birth "by a virgin, and the passion, and the resurrection from the "dead, and the bodily ascension into heaven of the beloved "Jesus Christ our Lord, and His advent from Heaven in the "Glory of the Father to restore all things, and to raise all "flesh of all mankind, that to Christ Jesus our Lord and "God and Saviour and King, according to the good pleasure "of the invisible Father, every knee should bow of things in "heaven and things in earth and things under the earth, and

* H. Horne, v i. p. 82.

"that every tongue should confess to Him, and that He may "execute just judgment upon all; that He may send the "spirits of wickedness and transgressing and apostate angels, "and all impious and wicked and lawless and blasphemous "men into everlasting fire; and to the just and holy, and "those that have kept His Commandments, and remained "stedfast in His love, some from the beginning, others after "repentance, having given life, may confer on them immor- "tality, and put them in possession of eternal glory."*

Now let it be observed that Irenæus gives this summary as "the faith *preached* by the Church;" so that here we have reference to that oral teaching which Romanists style "Apostolical Traditions;" and then mark the following facts,—first, that every article of faith referred to in it is contained clearly, explicitly, and, to a great extent in the same words, in the Canonical Scriptures; thus establishing the perfect correspondence between the *oral teaching* of the Apostles, and the *written word*; and, secondly, that there is not contained in it *one single article of faith* corresponding with the *peculiar dogmas* of the Church of Rome at the present day. The creed of Irenæus therefore, who lived in the middle of the 2nd Century, and the earliest Christian Father who has given us "a summary" of the Christian Faith, is the creed of the *Protestant* Church and *not* of the *Church of Rome.*

Again take an example from *Tertullian.* "The Rule of "Faith (that we may now at once state what we believe,) is "that, by which we believe that there is but one God, and no "other beside, the Maker of the world, who produced all "things out of nothing by His word which He sent forth, first "of all things. That, that word was called His Son, was seen "at various times by the Patriarchs under the name of God, "was always heard by the prophets, and at last was brought "down by the Spirit and power of God the Father into the "Virgin Mary, and made flesh in her womb, and being born "of her, lived in the person of Jesus Christ, that from that "time He preached a new law, and a new promise of the

* Iren. adv. hær. lib 1. c. 10.

"kingdom of heaven; that he performed miracles, was cru-
"cified, rose again the third day, and being taken up into
"heaven, sat at the right hand of the Father, and in His
"stead, sent the power of the Holy Spirit to guide believers;
"and that He shall come with glory to take the Saints into
"the fruition of eternal life and the heavenly promises, and
"to adjudge the wicked to everlasting fire, having restored
"to life both the one and the other, and raised their bodies."
"This rule," he adds, "instituted by Christ, raises no disputes
"among us except such as heresies introduce, or such as
"make heretics."*

Here again we have a celebrated writer of the 3rd Century presenting us with a summary of Christian doctrine, "a rule of faith" for the Church of that age, and when we come to look into it what do we find? why that *every article in it, is an article contained in the Holy Scriptures*, and that *not one of the peculiar dogmas of the Church of Rome is there.* Is it not obvious then that the creed of the Primitive Church, i. e. of the Church in the days of the Apostles, and the age immediately following was esssentially different from the creed of the Church of Rome at the present time? that the former is in accordance with what we find in the Canonical Scriptures, while the latter in great and important points is at variance with them, both by *adding* what they do not contain, and *contradicting* what they *do?*

These summaries moreover, according as they do in every particular with the inspired Scriptures, are important attestations to the fact, that those Scriptures contain in them "all things necessary to salvation," and are to be regarded as the great, in short, the only full and comprehensive rule, for the guidance of the Christian church. But we have testimonies to this fact, more direct and explicit, both from the writers above referred to, and from a host of others.

Thus "*Polycarp*," about the year 117, writing to the Philippians says:—

"Neither can I, nor any other such as I am, come up to

* De præscript, adv. hæret. c. 13.

"the wisdom of the blessed and renowned Paul, who being "himself in person with those who then lived, did, with all "exactness and soundness, teach the word of truth, *and being* "*gone from you, wrote an epistle to you, into which if you look,* "*you will be able to edify yourselves in the faith that has been* "*delivered unto you, which is the mother of us all.*"*

Thus Irenæus at a later period in this century says:—

"By no others have we come to the knowledge of the plan "of our salvation but those through whom the Gospel came "to us, which they then preached, but afterwards by the will "of God delivered to us *in the Scriptures*, to be THE FOUNDA- "TION AND PILLAR OF OUR FAITH."†

Again, having to deal with heretics *who disputed the author- ity of Scripture*, and wished to appeal from it to the oral teaching of the Apostles, he meets them upon their own ground, by referring them to the tradition preserved in the Churches founded by the Apostles, and then describes them as persons who,—

"When reproved from the Scriptures, immediately began "to accuse the Scriptures themselves, as if they were not "correct, nor of authority, and as if they were *ambiguous*; "and *as if the truth could not be discovered from them, by those* "*who were ignorant of tradition*, FOR THAT THE TRUTH WAS NOT "DELIVERED IN WRITING BUT ORALLY."‡

Whether Mr. Maturin's present creed, approximates more to that of Irenæus, or that of the heretics whom he refuted, may be left to the decision of any man who feels himself at liberty to exercise his private judgment. But certain it is that the Romanist Erasmus, perceiving clearly the source from whence Irenæus drew his proofs, says,—"He fights against a host of heretics, with *the sole aid of the Scriptures.*"

Again Irenæus says,—

"On this account we labour to adduce those proofs which "are *derived from the Scriptures*, that confuting them by the "*very words of God*, we may, as is in our power, drive them "from their enormous blasphemy."§

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* Ep. ad. Philipp, sec. 3. † Adv. hær. lib. 3. c. 1. ‡ Ibid. iii. 2. § Ibid. 4. 68.

And again; "Using *those proofs which are from the Scrip-* "*tures* you may *easily* overturn, as we have demonstrated, *all* "*those heretical notions which were afterwards invented.*"*

Upon the very decided testimony of *Irenæus* we remark, that those passages which Romanists appeal to in his writings, to shew that he also referred to *Apostolical tradition*, which no doubt he *did* do and *for the purpose already explained*, afford a most decided evidence against the traditionary system of the Church of Rome, for it is obvious that in those references he *identifies* the Apostolical traditions *with the doctrines of Scripture*, whereas Romanists *sever* them, and make them *supplementary* to those doctrines.

The real sentiments of Irenæus may be summed up in his own emphatic counsel:—

"*Read* very diligently that Gospel which has been given "us by the Apostles, and read very diligently the Prophets, "and you will find the *whole course of action*, and the *whole* "*doctrine*, and the *whole passion of our Lord* proclaimed in "them."†

Hippolytus the Martyr, who flourished in the early part of the 3rd century, thus gives his decided testimony upon the subject:—

"There is one God of whom, brethren, we have no know- "ledge, but from *the Holy Scriptures*. For as, if any one "should wish to learn the wisdom of this world, he will not "be able to obtain it otherwise than by reading the doctrines "of the philosophers; in the same way as many of us, as "would *learn religion*, shall not be able to learn it anywhere "else than *from the Oracles of God.*"‡

Origen, a little later in this century says:—

"To me it seems good to cleave close, as to God and our "Lord Jesus Christ, so also to his Apostles, *and to take my* "*information from the divine Scriptures, according to their own* "*tradition.*"§

And again,—

"Therefore in proof of *all the words we utter when teaching*,

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* Ibid 5. 14. † Ibid 4. 66. ‡ Homil Contra Noet. s. 9. § M. Levit. Hom. 7, s 4.

"we ought to produce the *doctrine of Scripture* as confirming "the doctrine we utter. For as all the gold that is without "the temple is not sanctified, so every doctrine that is not in "the divine Scripture, although it may seem admirable to "some, is not sacred, *because it is not contained by the doctrine "of Scripture*, which sanctifies that doctrine alone which it "contains within itself as the temple [renders sacred] the "gold that is in it."*

Still later in the same century we have the testimony of *Cyprian*, who in his controversy with Stephen, Bishop of Rome, about the rebaptization of heretics, objects to Stephen's appeal to *tradition* in the following terms—

"Whence is that tradition? Does it descend from Domini- "cal and Evangelical testimony, or does it come from the "commands and epistles of the Apostles? For God declares "that those things are to be done that are *written*. . . . If, "therefore, *it is either commanded in the Gospel, or contained in "the Epistles or Acts of the Apostles*, that those who come "from any heresy should not be baptised, but only hands "placed upon them for repentance, let that divine and holy "tradition be observed. . . . . But if there is "but one baptism which is among us, and is internal, "and of the divine favour has been granted to the Church "alone, what obstinacy and presumption is it to prefer a "*human tradition* to the divine appointment, and not to per- "ceive that God is indignant and angry as often as human "tradition annuls and neglects the divine precepts?"† . . .

Cyprian has often been quoted on the other side of the question, because he frequently employs the word "Tradition," but it is obvious, as Lumper admits, that "*Cyprian acknowledged no other Tradition than that which is contained in the Scriptures.*"

Our next extracts are from the proceedings of the *Council of Nice*, in 325.

On that occasion the proceedings were opened by a speech from the Emperor Constantine, in the conclusion of which we find the following judicious advice—

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* In Matt. comment, series 18. † Epist ad Pompeium.

"It would be grievous, yea, very grievous, our enemies "being destroyed, and no one daring to oppose us, that we "should wound one another and afford pleasure and laughter "to our adversaries. And especially when we are discussing "divine things, *and have the teaching of the most Holy Spirit "fully committed to writing. For the Evangelical and Apostolical "books, and oracles of the ancient prophets,* CLEARLY AND FULLY "TEACH US *what should be our views respecting the Godhead.* "Let us, therefore banish hostile contention, and TAKE THE "SOLUTION OF THE POINTS IN QUESTION FROM THE WORDS OF "DIVINE INSPIRATION."*

In regard to the manner in which the discussions were conducted, *Athanasius* tells us that the assembled Bishops were desirous, "to write words that were *confessedly words of Scripture.*"

Again he says—

"But here also, the Bishops having observed their deceit, "*collected together out of the Scriptures these words, the brightness, "the fountain, and the river, and the image of the substance, and "that expression, 'In thy light shall we see light,' and that, 'I and "my father are one,'* and then at last they wrote more plainly "and *compendiously*, that the Son was consubstantial with "the Father, for all the previous expressions have this meaning."†

The proceedings therefore at this distinguished council, notwithstanding the greatest efforts of certain writers to give them a different aspect, were in the most decided manner in favour of the sufficiency of Holy Scripture as the great and ultimate standard, or rule of faith.

The celebrated *Augustine* who flourished in the latter part of the fourth century furnishes the following testimonies:

In his controversy with Maximinus the Arian, he says:— "But now neither ought I to produce the Council of Nice, nor you that of Ariminum, as if we would thus determine the question beforehand. Neither am I held by the autho-

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* Theodoret Hist. Eccles. d' 1, C, 6.

† Athanas ad Afros Epist. p p. 5, 6.

rity of the one, nor you by the authority of the other. Let the points and causes, and reasons on both sides contend against each other, *with authorities of the Scriptures*, witnesses not belonging exclusively to either of us but common to both."*

Again, in one of his letters to Jerome, Augustine says:—"I have learned *to give this honour and reverence to the Books of Scripture* alone, as that I should believe most firmly that none of them hath erred in anything, &c.,—but others I do read, that how great soever their sanctity and learning be, I do not therefore think that to be true because of their opinion, but because they are able to persuade me, either by some other Canonical Authors, or by probable reasons that they have not erred from the truth."

Such then are some of the testimonies from the Fathers of the *first four centuries*. Very many additional ones might have been given, but these may be sufficient to shew that the sentiments of the earliest and best of these writers were in perfect accordance with the sixth article of the Church of England. When these writers speak of "Traditions" in connexion with the doctrines of the Gospel, they refer, in general, to what was *written* in the sacred Scriptures. When they use the term in reference to any summaries of Christian doctrine that might have been based upon the oral teaching of the apostles, they speak of summaries which contain no doctrine which is not plainly and explicitly comprised in Holy Scripture. If the Fathers of the first three centuries recognize a separate and distinct tradition, of doctrines not contained in the Divine oracles, such doctrines, for example, as Transubstantiation, Purgatory, the worship of images, the adoration of and immaculate conception of the Virgin Mary, let Mr. Maturin adduce the testimonies to prove it. Until he does so, we cannot consent to accept such tenets, upon the authority of a Church which claims, but has not, infallibility, believing as we do, that such an attribute belongs to no earthly Church, and least of all to the Church of Rome.

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* Lib. ii. c. 14.

With the Holy Scriptures in our hands, and the guidance of the Divine Spirit, we have no difficulty in tracing out distinctly, every principle, doctrine, and precept of our holy religion, and every ordinance too which that religion enjoins. We have no difficulty in proving the inspiration of Scripture, or in discovering what to our minds is a sufficient warrant for our views of *infant baptism*, the *Sabbath*, *Episcopacy*, and of all the other doctrines, rites, and ceremonies, which Mr. Maturin has enumerated on the sixty first and sixty second pages of his letter. Some of these things we hold in common with the Church of Rome, and therefore it would be worse than useless to enter into a discussion about them. Others, without any pretence to infallibility, or the aid of Traditions, we have decided *far better than she has done.* For example, we have avoided the inconsisteney of making an "extreme unction," of what was not intended to be "extreme," of converting into a "passport to death," what was designed to be the means of *restoration* to life. We have avoided the absurdity of supposing that when our holy Saviour told his disciples, "ye ought to wash one another's feet," he meant that the Pope of Rome should annually immerse in water, contained in a silver bucket, the feet of twelve or thirteen pilgrim-priests. We have avoided the inconsistency of making Sacraments of things which have not the character of Sacraments, and the impiety of keeping up a pretence to "miraculous power," by a system of imposition which, in many parts of Europe and under the direct sanction of the Papal authority, has brought disgrace upon the Christian name; so that, upon the whole, our rule of faith has worked quite as well and somewhat better in settling the question about the temporary or permanent obligations of various practices, than the rule adopted by the Church of Rome. As to Mr. Maturin's assertions in regard to Infant Baptism, that there is neither command for, nor example of it to be found in the New Testament, we may safely leave him for an answer in the hands of Cyprian. The learned Ceillier, it appears, had referred to Cyprian as a witness for Divine Tra-

ditions. Lumper, himself a Romanist, in commenting upon this reference, observes:—

"By the leave of that most learned man and others, I must say that neither in this, nor the preceding passages, do St. Cyprian's words refer to divine traditions, distinct from holy Scripture. Any one will easily be convinced of the truth of this my assertion, if he will only at his leisure read the whole of the letters quoted. . . . . CYPRIAN ACKNOWLEDGED NO OTHER TRADITION THAN WHAT IS CONTAINED IN THE SCRIPTURES. . . . . And the illustrious Ceillier is both mistaken, and leads others into error, when he asserts that St. Cyprian defends *infant baptism*, by the authority of *tradition;* since the contrary is obvious, from the letter of the holy Bishop to Fidus, *where he defends the baptism of infants by the clearest reasons*, DERIVED FROM HOLY SCRIPTURE, *without making any mention of tradition.*"*

We come next to the CANON of Scripture; and here the difference between the Church of England and the Church of Rome becomes still wider. Not only does the Church of England exclude from that Canon certain documents which the Church of Rome has, upon insufficient grounds, included in it, but she receives the books which she *does* admit, upon their *external and internal evidence*, and not upon the supposed authority of an *infallible Church*.

From the fact of our receiving them upon this ground, Mr. Maturin contends that we can have no certainty as to the inspiration of Scripture, as the evidence of it must in that case, rest upon historical and fallible authority. But if this were granted, it would take away all certainty whatever; for it is plain that the infallible authority upon which the Church of Rome professes to ground her faith, is a mere foundation of sand, without reason, scripture, or facts to sustain it. In the external and internal evidence of Scripture, on the other hand, we have, though not a mathematical demonstration, yet that identical species of evidence, which is the basis of *moral* certainty, precisely *that* evidence upon which God demands our

* Lumper, Hist.: Theol.

submission and obedience in all His dealings with us as moral and responsible agents. Had it pleased Him to do so, He no doubt might have so constituted our minds, or adjusted the circumstances in which we are placed, that the evidences of His moral Government and the great truths of His religion, would have been rendered as obvious to our rational powers as the most certain conclusions of abstract reasoning or scientific discovery. But in that case there would have been an end of moral responsibility. As no man could have doubted, so to believe would have been neither a test nor a consequence of obedience. And this is the very position in which men are placed by the reception of the doctrine of the Infallibility of the Church of Rome. They give up that rational ground of moral certainty which the wisdom of God has provided for them, and substitute for it an imaginary one of their own devising, which would be tantamount to mathematical demonstration, and, as far as it practically became so, would alter the whole terms of salvation and destroy the relations in which they stand to the Divine Being.

As it regards the books of the *New* Testament, the Canon accepted by the Church of England and that received by the Church of Rome are the same. What the former specifies in her *articles*, the latter names in the *decrees of Trent*, as authentic, genuine and inspired. There is no dispute consequently upon this head. Nor, again, is there any difference between the two Churches in regard to those books of the *Old* Testament, which the Church of England has admitted into her Canon. Both Churches are agreed in regard to them, that they are genuine, authentic, and inspired. But, in addition to these, the Church of Rome has introduced into her Canon the whole of those additional books commonly known under the name of the Apocrypha, with the exception of the third and fourth Books of Esdras and the prayer of Manasses. Now these Apocryphal Books never formed a part of the Canon of the Jewish Scriptures. They were written within a period that could not have extended to more than two centuries before the birth of Christ, and were inserted, probably, by

the Greek Jews of Egypt in the late copies of the *Septuagint Translation* of the Hebrew Scriptures. And as this Greek version was adopted by the *Early Latin Church*, as a kind of *original* for the Old Testament, at a time when the Hebrew language was not understood, by them; the Latin Translators had no means of distinguishing between books Canonical, and books Apocryphal, and consequently translated them all in a mass and received them all with equal veneration, "pasi pietatis affectu et reverentia." When the learned Jerome at the beginning of the fifth century, made a new Translation of the Scriptures, he made it not from the Greek version, but from the Hebrew original, and then at once, the difference between the Latin canon and the Hebrew canon became known. Nevertheless the Latin Church or Church of Rome, adhered to her former canon, and in defiance of the strongest evidence against the genuineness and authenticity of these Apocryphal books, retains them to the present hour. The Church of England on the other hand, rejects them from her canon, because they were not contained in those Hebrew Scriptures which received the sanction of our Saviour; because also there is no evidence of their having been written under the guidance of inspiration, and further because they contain some things contrary to sound doctrine and others too puerile and absurd to be credited. That they were not at once excluded from her canon, at the time of the Reformation, was a proof that she proceeded slowly and carefully in that good work. That some parts of them were quoted in her Homilies, only shews that she considers certain portions of them as containing very wholesome counsels, a truth which no pious reader of them would be disposed to question. But in excluding them from her canon, she has exercised a sound discretion which, in this instance as in many others, has proved a more valuable possession than the imaginary infallibility of the Church of Rome. Mr. Maturin styles our canon a "mutilated" one, and denies that it accords with any of the lists of the Fathers. It does, however, accord perfectly, as with others so with that of Rufinus, who after enumerating the very books which we

include in our Canon and those alone, remarks in terms well worthy of Mr. Maturin's attention—"These are the Books which the Fathers have included within the canon: *and out of them they intended that the articles of our faith should be framed.*"*

But from the *Canon* of Scripture we must now turn to the *text* of it, and to our authorised translation, both of which according to Mr. Maturin's views, ought to be *perfect*, in order to warrant us in regarding the Bible as our rule of Faith. "We must be sure" he says, "that it contains the pure word of God; that we have the genuine text in all its integrity, nothing added, altered, or omitted, notwithstanding all the various readings of different MSS., and versions; that every part of every book is divinely inspired; that the English Translation is perfectly correct (though it was made in the very infancy of Biblical criticism, and not from the present standard texts of the Hebrew Bible and Greek Testament,) and further, that we are fully competent to arrive at the true interpretation of the Sacred Volume, by our own reason and common sense, or by the immediate inspiration of the Spirit of God."†

Now to this we reply, that all these qualifications are not requisite to render the Bible upon which we depend for an account of the doctrines and precepts of our religion, an adequate rule of faith. Many various readings may exist in the original manuscripts, and many passages may be imperfectly translated, without its affecting, in the slightest degree, any principle or doctrine of our religion. Neither our Lord nor His apostles hesitated to quote from the *Septuagint*, though the manuscripts of that translation varied from each other, and, in many instances, from the *Hebrew original*. God's Providence is a sufficient guarantee for the preservation and integrity of His written word. While He permits it to pass through the hands, and be transmitted from age to age, by

* Hæc sunt quæ Patres intra Canonem. concluserunt, ex quibus fidei nostræ assertiones constare voluerunt. Rufini Expos. Symb. Art. ult.

† p. 63.

the agency of fallible beings, and to bear ample marks of its being so, He takes care that the *great stream* of Divine Truth shall flow on through its channels, unarrested by the perverseness, and unadulterated by the errors of His creatures. But, if the objection arising from various readings and imperfect translations applies to the *Protestant* Bible, surely it applies equally, or rather, to a far greater extent, to that of the Church of Rome. The authorised version of the Bible in that Church is the translation made by Jerome, and known under the title of the "Vulgate." The Council of Trent at its fourth Session, selected this as their standard, decreed that it was authentic, and forbad any to reject it. To obviate the want of a correct impression of it, a committee of six were appointed to collate copies, and prepare a new Edition. This, however, did not meet the Pope's approval, and their labors speedily ceased. "After the termination of the Council, Pius IV. employed a number of learned men in preparing a correct edition of the Vulgate. His successor, Pius V. continued the undertaking. The book was published by Sixtus V. in 1590. 'This active and resolute Pontiff not only assembled round him a number of the most learned and acute linguists and critics, but ardently and personally engaged in the examination of the work himself.' He read the whole before it was committed to the press, read it over again as it passed through the press, and when it was printed off, re-examined it and corrected it anew. This edition was accompanied by a Bull, enjoining its universal reception, and forbidding the slightest alterations under pain of the most dreadful anathemas. But it was scarcely published before it was discovered to abound with errors, and was quickly called in. A more correct edition was issued by Clement VIII. in 1592, accompanied by a similar bull. An edition still further improved left the press in 1593. The difference between these is very considerable. Dr. James, in his 'Bellum Papale,' notices two thousand variations, some of whole verses, and many others clearly and decidedly contradictory to each other. Yet both editions were respectively declared to be authentic by the

same plenitude of knowledge and power, and both guarded against the least alteration by the same tremendous excommunication! Now of what use for all practical purposes is infallibility to the Church of Rome? It cannot secure them a correct translation of the Bible, either in Latin or English, and yet this is a matter of so much importance that Mr. Maturin tells us it is essential to the Bible that is appealed to as a Rule of Faith. It is a notorious fact also that the Rhemish Translation commonly called the Douay Bible, which is the authorised English Translation of the Romish Church, is not comparable in point of accuracy to our own authorised version. And so sensible was the Romish Archbishop Murray of this fact that in his Edition of the Bible, he has changed various passages of the Rhemish Testament, substituting for them the rendering that is found in our version. Now of what practical use, we ask again is Infallibility to the Church of Rome? If it cannot secure to them a correct translation of the Scriptures; if it cannot even furnish them with one as accurate as that which private judgment under the blessing of God, has given to the Church of England, what, we ask again, is the use of it?

But *private judgment*, we are told, will not suffice for ascertaining the *sense* of Scripture, even if the translation were ever so correct. The mere *text*, it is said, is not the object of faith, but *the true doctrine or meaning of Scripture.* And "how can any one be sure that he has ascertained the *true meaning* of Scripture, unless every private Christian is *personally infallible?*"* The argument, when stated in form, is this:—to be sure that he has found the true sense of Scripture a man must be infallible; but to exercise faith he must be sure that he has found the true sense, therefore, to exercise faith he must be personally infallible. But here it is obvious that the minor premiss is at fault, being contrary to the teaching both of Scripture and experience. It is not necessary that to exercise faith in the testimony of Scripture a man must be sure, that is absolutely and infallibly certain, that he has found the

* p. 63.

true sense of it. Having used, in humble dependance upon God, the means within his power, to ascertain the meaning of the Divine word, and having arrived at the belief that he has found it, he can exercise faith, true, saving faith in the truth thus discovered, without that absolute certainty which would suppose him to be infallible. It is *moral* not mathematical evidence, as we have already shewn, that guides a man in the investigation of Scripture, and it is a *moral* not an absolute certainty at which he arrives. Under a full and conscientious belief that he has found the true meaning of the Divine word, he accepts that meaning as the truth of God, and in that truth, he exercises a true and saving faith.

But suppose, for the sake of argument, Mr. Maturin's assumption to be granted, that to exercise faith a man must be sure that he has found the true sense of Scripture, and that he cannot be sure of this unless he is personally infallible; these principles, if granted, will overturn the whole fabric of his own religion. *He* can no more attain to absolute certainty here than *we* can. For when his infallible Church has declared in her decrees, the true sense of Scripture, in any particular case, how is he to be sure that he has got *the true sense of those decrees?* Or, if he listens to the oral exposition of Divine truth from Priests of the regular succession, how can he be sure that he understands the real sense of their expositions? He is a poor fallible being; therefore he may mistake the meaning of the Priests or the meaning of the decrees; and if this be *possible*, then there can be no absolute certainty; and by consequence, no faith. Does not Mr. Maturin see that this argument, if good for any thing, proves too much for him; that it must destroy the possibility of exercising faith, as well on the part of the Romanist, as on the part of the Protestant, and more especially in the former case, inasmuch as the decrees of Trent are not comparable in point of clearness and intelligibility to the word of God itself.

The whole subject of "*private judgment*" is grossly misrepresented by the abettors of tradition. It is the universal practice of such writers, and Mr. Maturin is one of them, to confound the *right* with the *abuse* of private judgment, as if

the privilege we claim were an unbridled license to discard all assistance from ancient piety and learning; and to distort the word of God, just as the fancy of each individual may dispose him to do. This is a mere slander. No man of Christian principles ever contended for such a right as this. What we maintain is, that it is the duty as well as the right of man to examine the written Word, as the standard of final appeal, and for the purpose of ascertaining doctrinal truth and personal obligation. And they who understand and exercise this right in its fullest extent, will gladly avail themselves of every aid, from writers Ancient and Modern, as well as from the sound rules laid down by Biblical scholars, for arriving at the true interpretation of the Sacred Oracles.

When Mr. Maturin asserts that "every argument in favor of private judgment, is capable of an infinitely stronger application in favor of Church authority in the interpretation of Scripture,"* we beg to ask when was Church authority put forth in this cause? When was the collective wisdom of the Church called into exercise to furnish us with a Commentary upon Scripture? If the Church of Rome be the *Catholic Church*, and if the Catholic Church in her collective capacity, be the authorized interpreter of holy Scripture, and if the right interpretation be of such moment that no man can exercise faith unless he is sure that he has got that interpretation, how comes it to pass that up to the present hour this Catholic Church has never put forth an authorized exposition of the Sacred Scriptures, so as to guide the erring minds of her children, and supercede the necessity for the exercise of their private judgment, in matters of such unparalleled moment? Where, we ask, are we to find these authorized expositions? Is it in the notes of the Rhemish Testament? that portion of them that were too bad for the eye of the British public, and were therefore expunged in its Modern Editions? Is it in the meagre and often erroneous comments contained in those that remain? No;—we are told that "neither the texts nor the comments attached to the different

* p. 64.

Editions of the Douay Bible have received the formal approval of the Church of Rome;" so that the Church which according to Mr. Maturin, has the exclusive privilege of interpreting the Scriptures for the benefit of her children, has, up to the middle of the 19th century, put forth no authorized interpretation, but actually left her members to choose between the alternative, of having their own private intepretation or none at all.

Mr. Maturin says, and the saying is one of those assertions, which, without reason or fact to support them, abound in every part of his letter, that, "*the inevitable tendency of Protestant principles, both in theory and practice must always be to Socinianism and Infidelity.*"* We meet this assertion with an unequivocal denial. The *legitimate use* of private judgment has no necessary connexion with infidelity. It is the abuse of that principle which leads to it, and that abuse of it has existed in connexion with the Church of Rome to an extent far greater than it ever has done under the ascendency of Protestantism. And there is nothing surprising in this. "When a system so absurd and mischievous is held forth as the only genuine representation of the religion of the New Testament, and the means of comparing the one with the other are studiously withheld, it cannot be wondered at, that reflecting minds should take refuge in Infidelity. To them it must appear far wiser and better not to believe at all than to suffer such a degradation of reason and common sense as popery requires of them. 'If this be Christianity,' they argue, if these silly superstitions, these ridiculous legends, this idol worship and priestcraft, this hostility to knowledge and freedom. this desolating principle of persecution, belong to a system which arrogates to itself a heavenly origin, we will indignantly reject its claims, and rather wander in the uncertainties of scepticism than submit ourselves to a yoke which a child might spurn to wear. Such a system carries with it its own refutation, and only deserves to be consigned to everlasting contempt. Thousands and tens of thousands

† p. 64.

have reasoned thus; and in such countries as France, Italy, and Spain, particularly the latter, infidelity concealed, or avowed, is diffused to an astonishing extent, and numbers among its adherents, a large proportion of the clergy themselves. They have confounded Christianity with Popery, and the tyrannical policy of their church prevents them from rectifying the mistake. By demanding implicit faith, without examination or enquiry, and vigilently guarding all the avenues to divine truth, it has driven them into unbelief, as their sole resource. They must either cease to think or cease to believe; who can be surprised that they choose the latter alternative?"* No system of tyranny can ultimately chain the human mind. It will think, it will reason, it will judge. Man, as soon as inquiry is awakened in his mind, becomes conscious that he has a *right* to *do* so, and it is vain by the assumption of an authority which God never gave or sanctioned, to attempt to deprive him of this right. But when that attempt is made and fails, the natural effect is, to produce disgust at the existing state of things. By that powerful law of reaction which is inevitably called into exercise in such cases, men bound at once from the prison of mental slavery, to the regions of speculation; and it is marvellous indeed, if speculation thus excited, should stop short of rejecting the good as well as the evil.

It is not a little astonishing that in order to prove the necessity of an *infallible judge of controversies*, Mr. Maturin should refer to the *divisions among Protestants*, at the present day; when it is notorious, that in the early ages of Church history, divisions and heresies were more numerous and more inveterate than they have been at any subsequent period. Why it is a matter of fact that at the close of the Fourth century, Augustine gives us a list of no less than eighty eight heresies, and tells us, at the same time, that he was by no means sure that his list included the whole. Now we should like to know from Mr. Maturin, whether there was or was not an infallible Judge of Controversies in the Church

* Cramp p. 397.

Catholic at that time? If there was *not*, then the whole system of Infallibility is broken to pieces; it is a mere *novelty* that the Early Church knew nothing about. If on the other hand, there was an Infallible Judge then, and that Judge was the Pope of Rome, why did he not extinguish these heresies? Why were not these teachers of heresy brought before the tribunal of the Vicar of Christ, and the people taught by his decision of the questions at issue, to revere the judgment of this oracle of God? The divisions at the present day are attributed to the rejection of the Pope's authority. But there were more divisions in the time of Augustine than there are now. The natural inference is that "there could not at that time have been a general acknowledgment of the Pope's authority, and the fact is, that "*amongst the eighty-eight heresies of the primitive ages, and amongst all the arguments of the Fathers against them, not one sentence can be found upbraiding their adherents, with a departure from the Pope, or the Church of Rome.*"*

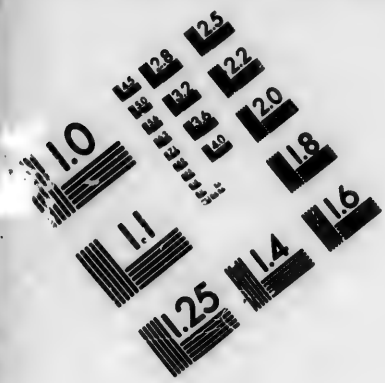
The history of the early ages, affords no countenance to that system of "Church authority," to which the Papacy has made pretensions in later times. And it is the consciousness of this fact, that compels the abettors of it to appeal to the Scriptures themselves, for the evidence of Papal Supremacy and Infallibility; though that appeal is a violation at once of all sound reasoning, as well as of their own professed principles in regard to private judgment.

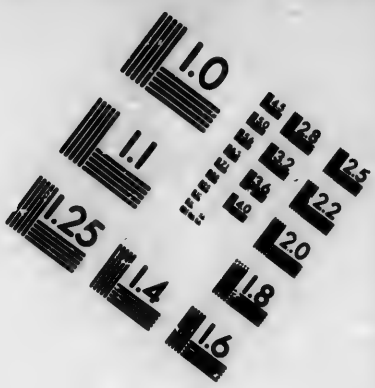
It is a violation of sound reasoning, because it is a mere "petitio principii" or "arguing in a circle" which every Tyro in logic knows to be inadmissible. We ask Mr. Maturin why he believes the Bible? He answers, because my Church which is infallible, has authorized it. "*The Bible is founded on the Church, and not the Church on the Bible.*" We go a step farther and ask, but why do you believe your *Church?* How do you know her to be *Infallible?* He answers, because the Bible says so, i. e. in other words—*We found the Church upon the Bible, and not the Bible upon the* Church. Thus he attempts

* Hopkins, p. 323.

to prove two propositions reciprocally from one another, and violates in doing so the principles of sound reasoning. And how does he attempt to extricate himself from this difficulty? By a strange confession, "In order," he says, "to establish the great principle of Church authority, *we do not refer to the Bible as an inspired Book at all*, but simply as *an historical record of facts*." Now this only makes the matter *worse*. It does not in the slightest degree amend his process of reasoning, for you have no more right to use the "vicious circle" in reasoning from simply historical than in reasoning from "inspired" records. At the same time this substitution of the "historical" for the "inspired" aspect of Scripture, removes the very corner stone of his whole theory. At page 57, he tells us that "the Canon of Scripture rests, on Protestant principles, merely on a human, historical and consequently, *fallible* authority or testimony, therefore there can be no certainty as to the inspiration of the Book itself, *much less of the private interpretation of that Book*." But now when he comes to prove his "Church authority" from Scripture, he rests it upon Scripture as a mere *historical record*. Upon his own principles therefore, there can be no certainty in the private interpretation he puts upon it.

And here we discover once more the glaring inconsistency of Mr. Maturin in another particular, viz., [illegible]esting his conclusion as to the *Church* and the extent of [illegible] powers upon *private judgment* which he [illegible]ewhere rejects as an invasion of her rights, and the source of all heretical pravity. For eighteen years he employed his reasoning faculties in scrutinizing Fathers, Councils, Controversialists and *Holy Scriptures;* and it was through this exercise of "private judgment," that he arrived at his present conclusions. We cannot regard the judgment he exercised in this research as either sound or impartial; but whether weak or strong, unsound or sound, he claimed the right of using it and by so doing proved the fallacy of his theories upon the subject. He attempts indeed to evade this charge by saying the infallibility of the Church "is founded on the promises of Jesus Christ, as they were





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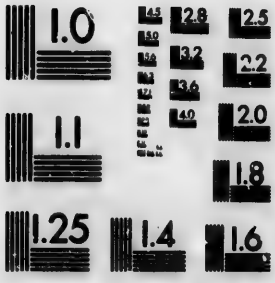

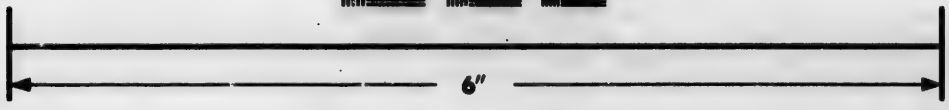

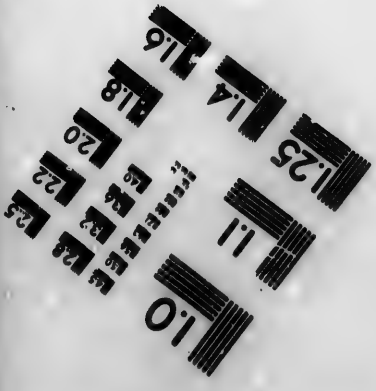

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always understood by Christians" &c., &c.* But this is mere assumption. The promises of Jesus Christ never pledged infallibility to His Church on earth; nor is it true that Christians have always so understood them. *One part* of the visible Church has affixed this meaning to them, but *not for several centuries after the introduction of Christianity*, and then with *the violation of every sound principle of hermeneutics*, as the examination of the promises themselves will soon demonstrate.

Mr. Maturin refers us to five,† whose combined testimony he appears to think invincible.

In the *first* of these‡ we have the memorable words addressed to Peter: "I say unto thee, thou art Peter, AND UPON THIS ROCK I WILL BUILD MY CHURCH and THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT." "Here, says our author, we have the great charter of the Church's perpetuity and Infallibility. As for her Infallibility, the question is forever settled by it.§ Now this we deny: neither the language addressed to Peter nor any other of the passages here adduced, conveys such a promise to the Church. But, before we can even discuss this matter, there is a *primary question* to be settled. To whom are these promises given? To what Church is the fulfilment of them pledged? Mr. Maturin says—"Our Lord Jesus Christ has founded a *visible Church* on earth to continue forever, with the full exercise of all the Spiritual Powers which He conferred upon it. What these powers are he explains—viz. perpetual authority to teach and govern the universal Church in every age of the world," with the promise of His perpetual presence," and "infallible guidance."‖ The sum and substance of his reasoning is simply this—Christ founded a visible Church on earth. To this visible Church he gave the promises of perpetuity, infallibility and His Divine presence. And the Church thus founded and endowed is the Church of Rome.

Now to this we reply—and we believe this to be the

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* p. 62. † Mat. xvi, 18 Ibid. xxviii, 20. John xiv, 16, 26. Ibid xvi, 13.

‡ Matt. xvi, 18. § p. 73. ‖ p. 74.

"incontrovertible fact," that Christ did not found at all *such* a visible Church as Mr. Maturin here supposes. Christ commissioned His Apostles to go into all the world and preach the Gospel to every creature; and the effect of their preaching was to found various local societies, which when spoken of individually were designated, "the Church" at any *particular place;* as the Church at *Philippi*, at *Corinth*, or at *Rome;* and, when referred to collectively, were called the "*Churches*" at those places, as for example, *the seven Churches of Asia.* But in no one instance in the New Testament is the aggregate of these visible Churches spoken of as "the Church," meaning *one visible body, having a common centre, and ruled over by one visible Head.* Now this is the very point upon which all turns, and upon this point, Mr. Maturin offers us not a shadow of proof. He is professing to reason from Scripture, but the mode in which he does so, is to leave Scripture out of the question, and in place of it to tell us "it is an incontrovertible fact," whereas in truth, it is no fact at all.*

When our Lord speaks of His Church as *one*, He refers not to one of these visible Churches, nor to all of them together, but to the aggregate of true believers, of all ages and places, visible indeed by *their outward profession*, but, as to the principles by which they are governed, invisible to the eye of man. As instances of this use of the term, we refer to the following passages:—"Christ also loved the Church, and gave Himself for it, that he might sanctify it and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot, or

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* We do not deny the existence of a Visible Church, or the *importance* of a Visible Church, or that there *always will be* a Visible Church as the *framework* within which the Invisible one is contained, and the *external means* by which it is *preserved*; but inasmuch as no one section of that Visible Church is secured from declension or even Apostacy, and it would be absurd to suppose that promises of perpetuity and heavenly guidance and Divine presence, belonged to what may not be perpetual or under the Divine influence at all, we see the wisdom of that provision which has made these promises the property not of a Visible Church, as such, but of the Invisible or Mystical Church of Christ, a Church which can never fail, and is always under heavenly guidance and direction.

wrinkle, or any such thing."* "And gave him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all."† "And He is the Head of the body the Church."‡ "Ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the first-born which are written in heaven."§ Now it was to *this* Church, this *Church of all ages and nations*, this *body* and *bride of Christ*, without reference to any particular locality, to any earthly centre of unity, that the rich and precious promises of Christ were given. It was to this Church our holy Saviour referred, when He declared that "the gates of hell should not prevail against it."—to this when he said, "Lo I am with you always," to this when he said, "I will send you another comforter, who shall teach you all things, and guide you into all truth." It is to this spiritual, or as it is sometimes called, "Mystical" Church of Christ, composed of God's elect people of all ages and nations, that the pledges of light and power and perpetuity are given. And surely it must be superfluous to add, that the Church of Rome is not this aggregate of God's elect people, and that consequently as a "visible body" of professing Christians, she has no right to claim these precious promises as her peculiar possession; in fact has no right to *any share* in them, any further than she retains within her pale, some, who in spite of her errors in doctrine and practice, still adhere to the essentials of Christian truth, and live under their saving influence.

As to any special claims built upon our Lord's address to Peter, they are worthless. The asserter of them has two things to accomplish, which never yet have been effected—viz.—to establish the connexion between the Church of Rome and Peter—and secondly Peter's connexion with the privileges in question. It is *possible* that St. Peter as well as St. Paul may have been at Rome, but there is not the slightest evidence to shew that he was ever the Bishop of Rome;

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* Ephes. v., 25. † Ephes.: 1, 22, 23. ‡ Col. i.: 18. § Heb. xii.: 22, 23.

there is on the other hand good reason to conclude that he never was so. And if he had been, what then? What reason have we from the passage on which these claims are founded, to conclude that either Supremacy or infallibility were ever transmitted by him, to his successors in that See? As to the "Rock" of which our Lord speaks, theologians are not agreed, whether it refers to Christ Himself—to Peter or to *Peter's confession*. If to Christ Himself, then it assigns nothing to Peter. If to Peter, it must have been to Peter personally or officially. If personally, then the privileges died with him: if *officially*, it was in connexion with his office as an *Apostle*, not as an ordinary Bishop, and was consequently not transmitted to his successors. But after all, it might not have referred to Peter either personally or officially, but to the noble confession which he had just uttered. "Thou art the Christ, the Son of the living God." And this was the view taken of the passage by some of the ablest writers of Christian Antiquity. Mr. Maturin prefaces his comments upon Mat. xvi. 18, with the remark that the infallibility of the Church, is founded upon "the promises of Jesus Christ, *as they were always understood by Christians.*" Let him read the following extract:—

"What does this saying mean, *Upon this rock I will build my Church?* Upon this faith, upon that which was spoken, *Thou art Christ, the Son of the living God.*"

"And again: Augustine presents the same idea paraphrastically, in the following lively manner: "*And I say unto thee, Thou art Peter:* because I am a rock (petra) thou art Peter (petrus;) for the rock is not from Peter, but Peter from the rock, as Christ is not from Christian, but Christian from Christ. *And upon this rock I will build my Church;* not upon Peter, which thou art; but upon the rock which thou hast confessed: but I will build my Church; I will build THEE, who in this answer bearest the figure of the Church."

From the above examination it is evident, that the whole system of Church *Infallibility*, is built upon a foundation of sand. What Mr. Maturin styles the greatest blessing ever conferred on man, happens to be one which was never at

any time conferred upon the Church. The Church of Christ in its infant state, enjoyed the privilege of being taught by inspired men, who were so far guided in their preaching and writing, as to communicate truth divested of error; but the church collective was not then infallible, nor is there the least reason to believe that the peculiar inspiration which the original Apostles possessed for this specific object, viz: the laying the foundation of the Christian Church, was ever extended to others. It was not necessary that it should be. Having the written word which those Apostles delivered to the Church, and having the ordinary influences of the Divine Spirit to guide us, we can discover its blessed truths, and exercise faith in them without having an infallible interpreter to interpose between us and the "living oracles" of God. If we need *one* such interpreter we need two—the second one to explain the interpretation of the first and a third to explain that of the second, and so on "ad infinitum." But the fact is, we do not need *one*, and if we did, the last place on earth to look for it, would be in the Church of Rome. Where in that exceedingly corrupt body shall we find this attribute of Deity? In the Pope individually? In a General Council? Or, in the Pope and General Council together? Upon this point the Theologians of the Church of Rome are divided, and no marvel that they are so—for if we apply to each of these sources for the evidence of their possessing such an attribute, we are met with a denial from those stubborn facts of history, upon which Mr. Maturin is disposed to lay so much stress. As to the Pope's being infallible, it is impossible to credit such a thing while history shews us that they have anathematized each other, and reversed each others decrees, that some of them have been monsters of iniquity, and others the most arrant *heretics*. Nor can we with the facts of history before us, for a single moment believe in the infallibility of General Councils; for these too, and in matters of doctrine, have reversed each others decrees, and adopted at times the most heretical opinions. Take as an example, the Council of Ariminum which was attended by about *four hundred Bishops* from all parts of the Christian world, a num-

ber much greater than the number who assembled at the Council of *Nice;* and yet this great Council, which at first was orthodox in its faith, subsequently departed from it and adopted at last the views of the Arians, thus proving what the 21st Article of the Church of England declares of General Councils: viz: "that they may err, and sometimes have erred, even in things pertaining to God." And when you put the Pope and Council together, can you out of two fallibles make an infallible? The Council of Trent, if no other of this kind, stood upon record, would forbid such a conclusion. For as long as reason maintains the position which God has assigned her, in directing the counsels of His creatures, no well informed mind which feels itself free to think for itself, can ever recognize in the decrees of that Council, a faithful exhibition of the Truth of God. And why should we imagine, contrary to the testimony of Scripture, and the facts of history that such an attribute as infallibility ever belonged to any earthly church?—or if to any—why to the *Church* of *Rome?* What gives *her* the special claim to this prerogative?—Not surely the reason Mr. Maturin assigns when he tells us she has never separated from any other Church; for this is contrary to fact. The Church of Rome never separated from any other!—why she is the grand separatist of Europe!—She is the Giant Schismatic of Christendom! It was the Church of Rome that separated from the Greek Church. Felix II. Patriarch of Rome pronounced sentence of excommunication, in the year 484 against the Patriarchs of Constantinople and Alexandria, and thus cut off all Ecclesiastical fellowship with the Churches which were under their direction. And what effected the separation between the Church of England and the Church of Rome? Not the exercise of *supremacy* on the part of Henry VIII, for this was the legitimate right of the Crown. What then? Why the infamous Bull of Pius the Vth against Queen Elizabeth, denouncing her as a heretic, and absolving her subjects from the obligation to obey her. This was the grand act of separation, and this was the act of

Rome. And so it has been in all ages. She has issued her Bulls of Excommunication against Waldenses, Albigenses, and all the Protestant Churches of the Continent, as well as against the Greek Church and the Church of England; and then having isolated herself by her errors in doctrine and denunciations in discipline, from all other branches of the visible Church, she coolly says, "We are the Catholic Church;" we who, at most, are only a part, are notwithstanding the *universal* Church, and we too alone are *infallible*. Why so—Because *we are the only Church that claims it;* in other words, because we are the Church of all others which has profited least by that heavenly counsel—"Go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, friend go up higher."*

As it is obvious then, that infallibility belongs to no earthly tribunal, as neither Popes nor General Councils have it, and National Churches do not lay claim to it, let us turn to contemplate that Scriptural, reasonable, moderate and limited Church authority, which Churches, whether National or not, may rightly claim; and which the Church of England has so clearly defined in her 20th Article, both as to matters of ceremony, and controversies of faith. She claims in that Article, the right of "decreeing rites and ceremonies." As regards those "ceremonies and rites of the Church ordained only by man's authority," she claims, as she is fully authorized to do, the right to ordain, change, or abolish them as she sees fit, "so long as all things be done to edifying;" and as to "controversies of faith," she also asserts her right to lay down, for the guidance of her members, such decisions as she deems necessary for the setting forth of truth, and the preservation of peace and order within her pale. She does not claim the right to make *new Articles of faith*, either out of "development," "traditions," or any other materials. She would never have dared to add to the faith of the early Christian Church such dogmas as those of Transubstantiation,

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*Luke xiv. 7, 8.

Purgatory, and the "Immaculate Conception." No—she lays down for her own guidance the plain, obvious, Scriptural rule, that it is not lawful for her to ordain any thing that is contrary to God's word written, nor besides the same, to enforce anything to be believed for necessity of salvation." "But who," asks Mr. Maturin, "is to decide whether the Church's judgment is contrary to Scripture or not?"* We answer, the great judge of quick and dead, He who will decide all things, the truth or fallacy of *the decrees of Trent*, as well as of the *Articles of the Church of England*. He, not "individual opinion," as Mr. Maturin intimates, is the "Judge of Controversies," to whose superior authority she bows. As her Statute Book, so her "Judge of controversies" is *Divine*. She holds the one in her hand *now*, to guide her in her *decisions;* she expects to appear before the *other* hereafter, to *give an account* of those decisions. If what she defines now be in accordance with His revealed will, her children are bound to accept it; if otherwise, they are at liberty to say to her, as Peter and John said to the Church authorities in *their* day, "whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard "†

But, says Mr. Maturin, the Anglican Church has no authority. Whatever she may claim in theory, she has certainly not the power to execute it in *practice*. "That power is reserved to *her Majesty in Council*, as the Prerogative of the Royal Supremacy, established by King Henry VIII, and Queen Elizabeth." It is finally settled (he adds) that the Church of England has no power, not only to enact canons in convocation, but *to decide controversies on matters of Faith*. And indeed it seems probable that from the beginning of the present religious establishment, "the Church" in the 20th Article, really meant the Queen of England." All Ecclesiastical jurisdiction in England was derived entirely from the Sovereign, thus practically illustrating the nature of

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* p. 79. † Acts iv. 19 20.

the Royal Supremacy, as a blasphemous usurpation of the rights of Christ and of His Vicar upon earth."*

Now upon this tissue of exaggerations, linked together as it is by a series of remarks characterized by a total disregard of truth and candour, and winding up with an attack upon the prerogative of the Queen of England, which any man who lives under the protection of her laws and Government, ought to blush to make, we shall offer a few remarks; and, *first*, we may venture to say that Mr. Maturin knows very well, that the word "*Church*," in our 20th Article, never "really meant," or was *supposed* to mean, "*the Queen of England*." And equally well, he knows or ought to know, that every article of faith which the Church of England holds, has been long since settled and declared by the *whole Anglican Church*, i. e. by the clergy as well as laity in *Parliament* and in *Convocation* too. And, again, he knows or ought to know, that the "controversies of faith," which are decided upon, from time to time, by the Courts of Arches, or Queen's Bench, or the Queen in Council, are not the decision of what *are* or what are *not true interpretations of Scripture;* but *what the laws of the Church of England have defined in regard to those interpretations.* She calls in the aid of high legal authorities to decide upon *what is purely a question of law*, viz., what is the true meaning of *legal enactments.* And yet, even these decisions are not made without the aid and advice of the highest Ecclesiastical functionary in the land, His grace the Archbishop of Canterbury. And again, he knows, or ought to know, that the right to nominate to vacant Bishoprics, is not, as exercised by the Sovereign, any assumption of spiritual powers or any invasion upon the rights of the Pastors of the Church. The person so selected is chosen from the ranks of those who have been already ordained to the office of the Ministry, and when selected for a higher position, is afterwards set apart and consecrated to that higher office *by the Spiritual functionaries of the Church*, so that no part of the spiritual powers of a Bishop are supposed to emanate from the Queen.

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* pp. 82 83.

Again, he knows, that in claiming the prerogative of being Head, of the national Church, and of convening, proroguing and dissolving the Houses of convocation," the Queen assumes no right but what has been claimed and exercised by earthly Sovereigns, in all ages of the Christian Church. The nature of that right is plainly set forth in our thirty-seventh article, in the following terms—"The Queen's Majesty hath the chief power in this Realm of *England*, and other her Dominions, unto whom the chief Government of all estates of this Realm whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction. Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering of God's word, or of the Sacraments, the which thing the injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in Holy Scriptures by God Himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal and restrain with the civil sword the stubborn and evil doers." Now, in all this, there is nothing claimed by the English Sovereign but what is just and necessary, and in perfect accordance with what has been held and exercised with Divine sanction, in past ages, both under the Jewish and Christian dispensations. It is plain that the Jewish Monarchs exercised universal jurisdiction over their kingdom, in matters Ecclesiastical as well as temporal. The reigns of Saul, David, Solomon, Jehoshaphat, Hezekiah, and Josiah, all furnish examples of this; and equally plain is it that without any hint of change or limitation the writers of the New Testament recognize this right in the Temporal Sovereign—"Submit yourselves," they say, "to every ordinance of man for the Lord's sake, whether it be to the KING AS SUPREME, or unto Governor's, as unto them that are sent by him, for the punishment of evil doers,

and for the praise of them that do well."* There is of course in this, as in every other precept enjoining subordination to the temporal power, the implied exception in the case of any command that is contrary to the Law of God; but this one exception being admitted, the rule holds in its full force in every other instance,—Submit yourselves to the KING AS SUPREME. It is preposterous therefore to say that in exercising an authority which the Divine Law conveys, in the most clear and absolute manner, to the temporal Sovereign, the Queen of England is guilty of any "usurpation of the rights of Christ;" and still more absurd is the charge of her usurping the rights of him, who is falsely styled "the *Vicar* of Christ;" for he never, by any legitimate process, became possessed of such a right. The exercise of it on *his* part, was in itself an act of usurpation: the transfer of it from the national Sovereign to the Bishop of Rome, was one of the most flagrant violations of Law, both human and divine, that the world has ever witnessed. To resist that violation and to maintain the right where God has placed it, in the hands of the temporal Sovereign, was an act not of usurpation but of the strictest justice, as well as of the soundest policy.

For, by what process of reasoning or induction of facts, can it be shewn that "Supremacy," was ever, with the sanction of Christ, vested in the Bishop of Rome? If St. Peter had been, what there is no reason to believe he ever was, the *Bishop of Rome*, he could not have transmitted to his successors what he did not himself possess; and he never possessed SUPREMACY. It is plain that Christ never meant to confer such a power upon him. His language to the disciples on more than one occasion, is absolutely inconsistent with such a supposition. They were ready enough to inquire which of their number was to be the greatest; and it would have settled this point at once to have said, *Peter is to be the greatest.* He is my Vicar upon earth: He is the *Pope*, the *Father*, the *chief Pontiff*, the *Prince of the Apostles*, the *infallible expounder of my will.* Defer to *him.* But no; not a

* I Pet., ii, 13.

word of all this, not a syllable about Peter's preeminence, not a hint about his *Supremacy;* but, in the place of it, a rebuke of the spirit which led to the inquiry, holding up before them on one occasion the example of a little child, warning them on another against seeking for the "exercise of authority," and against the assumption of the titles of Rabbi—Father—and master, as indicative of preeminence; for "one said the blessed Jesus is your master, even CHRIST, and *all ye are brethren.** It is plain that Peter himself never understood that such a power was conferred upon him; for he neither exercised it, nor spoke of himself in terms that accorded with it. He styles himself an elder among other elders, but nowhere "the Vicar of Christ," nor gives the slightest intimation that he was invested with Supremacy over the Christian Church. And all his fellow Apostles were as ignorant of the fact as himself. St. Paul ventured to reprove him for his vacillating conduct, which he would never have presumed to do, if he had known him to be the Supreme Head of the Christian Church. St. James took precedence of him, at the first christian council that was ever held, and gave decision in the question before the council, which would have been an act of great presumption, if he had been aware of Peter's Supremacy. Nay, the whole college of Apostles were ignorant of the matter, for they sent Peter and John on an errand to Samaria, to confirm the converts there, an act as inconsistent with the idea of Peter's Supremacy, as it would be with the present system of the Roman Hierarchy, for the Cardinals to send the Pope to preach the Gospel in Bohemia, or to baptize at the Cathedral of Notre Dame, the infant of the Empress of the French.

Nor were the Bishops of Rome in the early history of their Church, one whit more cognizant of this claim than Peter himself, or any of his apostolic brethren. If there had been a Supreme and Infallible Head of the Christian Church resident at Rome, during the first three centuries, when the calamities of Christians demanded so much counsel and

* Mat. xviii, 1. Mark x, 42. Mat. xxiii, 10.

direction we might have expected to find some intimations of the fact, by the appeals that were made to him, and the directions issued in regard to them. Or, if during this period of aggravated trials, the exercise of this right, as it regarded the scattered churches of christendom might be supposed to have been in abeyance, we should at least have expected to find when the day of triumph came, and the Church, under the shield of the first Christian Emperor, arose from the dust and put on her beautiful garments, that these brightest gems in the Papal Tiara, Supremacy and Infallibility, would have darted their brilliant rays from one extremity of Christendom to the other, and have attracted to Rome, as the centre of all wisdom, and the source of all jurisdiction, the eyes of those who acknowledged the *Cross* as the emblem of their faith. But was the case so? No—strange to say, the first four general councils, viz., that of Nice in the year 325, of Constantinople 381, of Ephesus in 431, and of Chalcedon in 451, were all summoned, not by the Pope of Rome, not by the Vicar of Christ, but in the exercise of Royal Supremacy, by the respective Emperors of those times, viz., Constantine, Theodosius the Great, Theodosius the Younger, and Marcian. The same practice continued for several centuries afterwards; and indeed the first general council that met by the authority of the Pope was the Lateran Council in the year 1132. A long time this for a right so essential to the well being of the Christian Church to remain in abeyance. Nor is it merely a negative argument arising from the non exercise of this right, in these instances, that is furnished by the Popes of Rome; for we find in other instances a positive recognition on their part, of the Supremacy of the Emperors, by the appeals they made to them on their own behalf. Thus Leo the Great, who was Pope of Rome from 440 to 461, and who was anxious enough to extend the rights of the Romish See, actually applied to the Emperor Valentinian III, for a Law to make him the *Head of the Western Church*! The Bishop of Rome dependant upon an act of Valentinian for his right to govern the Western Church! What strange things does history unfold!

As it regards the rights of Papal Supremacy in England, the claim to it, for reasons already assigned was invalid "ab initio." It had not even the sanction which long prescription sometimes gives to what, upon its own merits, has no title to our respect. For though it had, from time to time, been exercised and extended under the reigns of weak and timid Sovereigns, yet as we have already shewn, a continued protest against it had been kept up, and the rights of the Crown reasserted and acted upon under various reigns, from the times of the Heptarchy, down to the Reformation itself. And thus, whether we look to the Holy Scriptures, or to the early history of Christendom, or to the particular history of Great Britain, we see how utterly worthless, how destitute of all foundation in truth, as well as of all connexion with loyalty and respect for the laws of his nation is the insulting declaration of Mr. Maturin, that the Royal Supremacy of England, is a blasphemous usurpation of the rights of Christ, and of His VICAR ON EARTH!!

"*Which then is the true Church of Christ.*"* Yes *which?* we emphatically repeat; for find it where you may, it is certainly *not* the *Church of Rome.* It is absurd to talk of her having been founded upon the Prince of the Apostles, for there never was a Prince among their number. It is vain also to say, that she has been preserved from every schism and heresy, for she has been the cause of numerous schisms, and her present creed is *full of heresies.* As to the marks or notes of the true Church, this is a point upon which Romanists themselves are at issue. They are not agreed as to the *nature* nor as to the *number* of them. Some make them two, some three, some four, some six, some eleven, some twelve, and some (Bellarmin for example) make them *fifteen.* He admits however, that they may be reduced to the *four* selected by Mr. Maturin—viz., *Unity, Sanctity, Catholicity, Apostolicity.* Had Mr. Maturin adhered to those of his own *genuine* creed, viz., that of Pope Pius IV, we should have had the number the same, but the nature of the

* p. 86.

marks different: they would have been *Holy, Catholic, Apostolic,* ROMAN. This however, would never have done; for it would have been a tacit admission that *Unity* was not one of them; and it would have involved also the insuperable difficulty of reconciling the *particular* mark "*Roman*" with the *universal* one "*Catholic.*" We admit therefore, that in this instance, he has acted judiciously in preferring the symbol of Constantinople, to that of the Council of Trent;—and yet, upon a careful examination, it will soon be obvious that the notes which he has chosen are not the characteristics of the Church of Rome.

Unity is the *first.* Has the Church of Rome a title to this distinctive note? The Unity which the Scripture commends is one of sound doctrine and Christian love, produced by the influence of the Holy Ghost, and we have a fine description of it in the fourth chapter of Ephesians, by which it is obvious that it supposes: 1. The acknowledgment of *One God,*—the *Eternal Father.* 2. *One Lord,*—Jesus Christ, who is the head of the body, the Church. 3. *One Spirit,*—the Holy Ghost. 4. *One faith*—that which was once delivered to the Saints. 5. *One hope,*—viz., of eternal life. 6. And *one baptism,* that of Christ, the baptism of the Holy Ghost, in the name of the blessed Trinity, and with the outward emblem of water; and finally the heavenly result of these things—*peace.*

Now this is undoubtedly a true description of the Unity of the Church of Christ; it comes to us upon the authority of inspiration, and we may therefore take it as a test or criterion to ascertain where the Spiritual body or *true Church* of Christ is to be found.

Now upon this description we remark, at the outset, that it omits one important item, which Mr. Maturin has added to it—viz., "ONE SEE FOUNDED BY THE VOICE OF THE LORD UPON PETER." Search the description from end to end, and you will not discover a syllable of this. It would be strange indeed if you could; for the Lord never founded any See upon Peter; and when this beautiful description of the Unity of the Church, was given by St. Paul, the *See* to which Mr. Maturin refers, was not in existence. He never found *that*

mark of the true Church in the Word of God, but, in the exercise of his own private judgment, he discovered it amongst the words of a poor fallible man, like himself. It is therefore no part of Christian Unity, nor any criterion of the true Church of Christ. Again, we remark, that such a unity as that which St. Paul describes, is not to be found in the Romish Church; and, consequently, she has not this mark of being even a part of the true Church of Christ. In the uniformity which she substitutes for the true unity of Christ's Church, there are three capital defects. First, the unity between the Head and the members, is interrupted, and in a great measure subverted, by the substitution of another Head in the place of Jesus Christ, viz, the Pope of Rome, to whom the eyes of Roman Catholics are directed as the "Lord God upon Earth." Secondly, the faith which the Romish Church proposes to her members, is not *the Faith once delivered to the Saints*, but a corrupted faith, subverting, in some essential points the true faith of Christ, and adding to it in others as essential to Salvation, Articles of faith which neither Christ nor his Apostles ever authorized. And thirdly, the Church of Rome does not exhibit, in her past or present history, that "Unity of the Spirit in the bond of peace," which is the *very essence* of the Unity of the Church of Christ. She has broken that peace, by her conflicts with the Eastern Church, *schismatically severing* from it. She has broken the bond of peace, by persecuting the people of God, until her true character as drawn by the pen of inspiration is "drunk with the blood of the Saints." She has broken that bond of peace, by severing from her Communion, all the Protestant churches in the "world, because they refuse to join her in her corrupted faith and idolatrous acts, and thus she stands at present disunited from every other communion that professes the Christian faith; from those followers of Christ who exhibit the truest marks of being members of His Mystical body." Nor does her *internal* history exhibit that peace and unanimity which she would wish us to believe it does. So far from it, there have existed within her own bosom such a series of conflicts, and dissensions as can find

no parallel in the history of other Churches. Their whole system of Theology has been in a state of perpetual change and vacillation. There was what was termed the *Lombardic*, which taught that justification arose from grace and works. There was the *Scholastic*, divided into *Thomists*, *Scotists*, Occamists, which led to the remark from a Parisian divine, that the Scholastics were so discordant among themselves, that scarcely two could be found of the whole number who held the same opinion. Then there has been the *Monastic Theology*, which teaches that salvation is to be sought in Papal indulgences, works of supererogation and will worship; then the intermediate Theology which gives much sounder views of Christian doctrine, attributing our justification to faith in Christ, springing from love; and fifthly, the *Jesuitical Theology*, which differs in many points, and especially in the doctrine of Justification from the preceding systems. Then there have been the long continued and violent dissentions between the Franciscans and Dominicans, as upon other points of doctrine, so especially upon that dogma which has become for the first time in the 19th century, an article of faith, viz., the immaculate conception of the Virgin. Then there have been the conflicts between the Jesuits, Benedictines, and other orders. The contests between the Bishops and the Pope, and the still more violent dissentions between the Popes themselves. The fearful schisms of a divided Popedom from 1378 to 1429, a period of fifty-one years, shewed plainly to the world, that Unity did not exist at the very centre of unity itself. The Cardinals in 1378 chose Urban VI, a Neapolitan, as the Pope. Some of their own number afterwards retired to Fondi and elected a different person, who took the title of Clement VII. Urban resided at Rome, Clement at Avignon; some nations adhered to the one, some to the other—war followed; bloodshed ensued; and thus the *Unity* of the *Latin Church* was destroyed. Nor did the contest end here. The division was continued by their *successors*, until 1406, when the Council of Pisa *excommunicated Gregory and Benedict the two reigning Popes*, and elected a third, Alexander V, both of the others, however,

refusing to comply with the directions of the Council. The Council then describing themselves as the *representatives of the Church Universal*, declared the French and Italian Popes guilty of *Schism, heresy, error, perjury, incorrigibleness, contumacy, pertinacity, iniquity, violation of vows, scandalization of the holy Universal Church of God* and *unworthy of all power and dignity.*" This did not remedy the evil. Neither Gregory nor Benedict heeded the Council, and the only result was that there were three Popes instead of two. Gregory was obeyed by Germany, Naples and Hungary; Benedict by Scotland, Spain, Armagnac and Foix; Alexander, by the other European Nations. Thus the three ecclesiastical Chiefs continued to distract the Latin Church, and to remedy the evil, all the efforts of Councils and new elections were fruitless, till 1429, when the triple Popedom resolved itself into unity again, under the Rule of Martyn V. What a precious comment does this history furnish upon Mr. Maturin's "One Communion under one Visible Head!!" Surely the one body composed of *Greek, Latin, and Anglican Churches*, would be no worse after all, than that composed of the adherents of *Gregory, Benedict* and *Alexander!*

Unity in the *abstract* is not a mark of the Church of Christ. There is a unity of *Paganism*, a unity of *Mahomedanism*, a unity of *Judaism*, but none of these unities are notes of that church. To indicate that Church it must be such a unity as the apostle describes in the fourth of Ephesians. That unity does belong to all the members of His mystical body, wherever they are found; and each of the Visible Churches of Christendom is just so far united to that spiritual body, as it possesses of that spiritual union. But it is obvious that in the *constrained uniformity* of the Church of Rome, devoid as it is of some of the essential components of that unity, we cannot trace this mark of the true Church of the Redeemer.

The Church of Christ is HOLY. Sanctity is one of the notes applicable to her, though in different degrees, at every stage of her existence, from the laying of her foundation on Calvary, to the adding of the head stone, amid the ascriptions of praises in the heavenly regions. As a *visible* Church she

is a *mixed* body, comprising the evil and the good, but the *collective body* is termed holy, on account of the profession of its members. When viewed as the spiritual or mystical Church of Christ, every member is not merely by profession but in reality, not only externally, but internally, and vitally holy, and advances in this essential grace until it reaches its consummation in glory. Mr. Maturin is not satisfied with claiming this *note* for the Church of Rome, but assigns it to her as her special privilege, regarding her *means* of grace preeminently calculated to promote it, and the actual *fruits* of holiness, as shining forth with peculiar lustre in the lives and actions of her members. Among the *means* he enumerates the *Grace of Sacraments*, her *constant public services, impressive ritual*,, frequent *Fasts and Feasts*, and the inestimable privilege of SECRET CONFESSION. The fruits which he specifies as the result of these, are the devout lives of Romanists as compared with ungodly Protestants, attention to religious duties, reverence for Priests, Sanctuaries and altars, devoted lives of Priests, magnificent Temples with costly decorations, perfect union, communion with saints in heaven and sympathy with souls in purgatory. It is truly wonderful to mark the blind enthusiasm and fanatical ardor with which Mr. Maturin has plunged into the vortex of Rome's delusions. As to the "sanctifying grace of the Holy Ghost conferred upon all her children,"* it is obvious that it leaves a large proportion of them in a most ungodly state; and this very doctrine of the "opus operatum" of the Sacraments, has been the means it is to be feared of destroying the souls of countless multitudes. Her frequent public services are to thousands, a mere matter of form, substituted for what is substantial. If her ritual is impressive, it is because Protestantism has compelled her to translate her public services into English. The repetition of Latin prayers to congregations who did not understand a word of them, could not have been very impressive, or at all events very edifying, in former times. Festivals and Fasts have their use if used *aright*, but if men who

* p. 88. † p. 89.

abstain from eating flesh on certain days do not fast from sin but live in the grossest indulgence of it, as is often the case with members of the Church of Rome, it is only the means of making vice more inveterate, and the prospect of amendment more hopeless. Mr. Maturin numbers amongst the means of Sanctity in the Church of Rome, "*her inestimable practice of secret confession.*" Inestimable in *one* sense the practice is; for it would not be easy for the human mind to estimate the amount of pollution and abomination which attaches to it. Open a volume of "Dens's complete body of Theology," a work sanctioned at a meeting of the Roman Catholic Prelates of Ireland in 1808, and subsequently made the conference book for the Clergy of Leinster, by Drs. Doyle, Keating and Kinsella, and note the queries set forth as proper to be put to females in the confessional,* and then form your judgment of "the inestimable practice of secret confession." Or, if the Theology of Den's, be not at command, turn to the writings of St. Alphonsus Liguori, one of the saints whose biography Cardinal Wiseman has written, and note the questions suggested in his treatise on the sixth and ninth commandments; and then make up your mind upon this "inestimable practice." Really when Mr. Maturin refers us to "Secret Confession" as a means of sanctity, it would be right to bring forward, in all its deformity, the history of the Confessional, as displayed in the works above referred to, and this, in due time, will probably be done.

That there have been saints in the Church of Rome before Popery was known in it, we are fully convinced; that in later times, there have been men who like Fenelon or Paschal have risen above her false system, and cherished the life of God in their souls we do not question; but when Mr. Maturin talks of "the strict and devout lives of Catholics, as contrasted with the ungodly lives of Protestants, we can only attribute it to his enthusiastic love of hyperbolism. He can know very little about the moral and spiritual condition of the great bulk of the Romish population, if he imagines that

* See especially, in the case of married females. Tom., vii, pp, 149, 50.

going to Mass, repeating Ave Marias, observing certain fasts, or trembling at the power of their Priests, are proofs of that sanctity which characterizes the Church of our Redeemer. These ceremonies were fully observed before the Reformation as they are now; but what was the state of the Romish Church at that time? Take Mr. Maturin's own account of it. "*It is*," he says, "*fully admitted that there was much need of a Reformation in the Church of Rome, for there was great corruption in the lives of her clergy and people, and for several centuries there had been an earnest demand for a total Reformation of morals in the* HEAD AND MEMBERS."* How marvellous is this confession. What, the Church whose children are all sanctified by the grace of the Sacraments! the Church with a perpetual succession of public devotions! The Church with feasts and fasts and impressive rituals, with magnificent Temples and costly decorations, and the inestimable practice of *secret confession*, corrupt in her *people!* corrupt in her *Clergy!* requiring *reformation of morals* in her *members!* nay, in her INFALLIBLE HEAD, and that *for several centuries!!* What a comment upon the efficacy of Sacramental Grace! What an illustration of the fruits of holiness as resulting from it! Now if Mr. Maturin could just take a faithful survey of the influence of Romanism, in countries where it is not brought into contact with Protestanism, South America for example, he would see amidst the magnificent Temples and costly decorations, and splendid ritual of that Papal Land, such corruption of morals both among Priests and people as beggars all description. Among the votaries of Brahma, Vishnu, or Sheva, he would hardly find a parallel to it. If Mr. Maturin would pay a short visit to that country, (and that is not the only one that could be named), he would witness a practical comment upon the deep devotion, soothing tenderness and heavenly aspirations of Catholic (?) Worship!

CATHOLIC is the next note we have to consider; and at the outset, we have an ample definition of it. "The Roman

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* p. 39.

Church," says Mr. Maturin, "is *Catholic*, Universal, the Church of all times and all lands, the Church of the Apostles and Martyrs, and Fathers, and all the Saints of every age, in possession of a name which is nearly 1500 years older than that of Protestant."* Comprehensive as this definition appears to be, it may be well to add, that it is an essential element in a Romanist's views of his Church, that *beyond its pale there is no salvation.* In fact the very belief of its complete and exclusive Catholicity, is among the Articles which the creed of Pius IV declares to be necessary to salvation; so that, in order to be saved, you must not only belong to it but believe it to be the only Church in which Salvation can be found. Now in the above definition we find the definite article misapplied, either by direct use or implication, not less than *nine* times in a single sentence." *The* Church of all *times!*" No, there were Christian Churches before the Church of Rome had existence, and when she came into being, she was not *the* Church, but *a* Church, and a very different one too in many essential points, from the Church of Rome at the present day. *The* Church "of all lands!" No—Her dimensions at first were very small, and for centuries were limited to Rome and its suburbs, and never at any time have extended *to all lands* where the Christian church is planted. *The* Church of *the* Apostles! *No*, *Jerusalem* alone can claim this privilege. Rome was visited by *one*, perhaps *two* of the Apostles, but *Jerusalem* had the whole college, and was, in fact *the Mother Church. The* Church "of *the* Fathers?" No—of *some* Fathers, not *all.* There were eminent ones that had no connexion with her pale. *The* Church of all *the* Saints, of every age! Monstrous assumption! There were Christian Saints before the Church of Rome existed, and there have been tens of thousands in distant lands who perhaps never heard that there was such a Church in the world. *The* Church "of *the* Martyrs!" No, not of *the* Martyrs, of some indeed, and eminent ones too, but not of all, or a thousandth part of all. There were *numerous*

*p. 89.

Martyrs, faithful Martyrs, from the very commencement of the Christian Church, and through all the successive ages of its history, who were never within the pale of the Church of Rome; and of these vast multitudes whom the Church of Rome in her degenerate days, herself *consigned to Martyrdom.* Let the fields of Languedoc, the vallies of Piedmont, and the flames of Smithfield tell their tale, and then it will appear in what sense the Church of Rome deserves the designation of the Church of the Martyrs! But she has a *name*, the name "*Catholic*," and the exclusive title to it; she is "*the* Catholic Church." But how did she get this name? Not honestly, this is obvious from Mr. Maturin's own shewing. He says the name is 1500 years older than the name of Protestant. Then certainly in its primitive use it was not applied to the Church of Rome, for fifteen centuries before 1529, would take us back to the year of our Lord 29, i. e. the year before he entered upon his public Ministry, when certainly there was no Church at Rome but that of the Pagans. But let us suppose this an hyperbole, and look a little further. At the time of our Lord's *ascension*, there were five hundred brethren: at the *Pentecost* which followed, three thousand were added to the Church. Rome certainly was not the Catholic Church then. In the course of a few years the Church extended into various parts of Judea, Syria, Proconsular Asia, and Greece; subsequently to Alexandria, Gaul, Spain and Britain, and even to the distant regions of India; but still the Romish was not the Catholic Church. The Churches of Asia, Africa, and various parts of Europe, were all independent of her. At the time of the Council of Nice, it is evident that those of Egypt Libya, Pentapolis, and Antioch, acknowledged no Supremacy in the Latin Church. As to Britain, her Church was founded before Augustine's Mission from Rome, before the days of King Lucius, and, notwithstanding Mr. Maturin's late lecture upon "the origin of Christianity in England" very probably in the *first* century, and very possibly by *St. Paul himself.** It is certain that no less than three of the English Bishops attended the Council of Arles, A. D., 314,

* See Note in Appendix.

and "that the manner in which that Council communicated its canons to the Bishop of Rome, proves that the representatives of the Churches there assembled, esteemed themselves quite independent of his authority,"* And then at the present day, after extending her usurpations to the utmost, what title has she to be regarded as *the* "Catholic Church?" There is the *Greek* Church, containing in Russia *alone*, upwards of forty millions besides what belong to it in Greece and Asia, from which, by her own act, she is severed. There is the Church of England with branches in all the British Colonies and dependencies, whether in North America, India, Australia, New Zealand, and even China. There is her Sister Church in the United States, with all her Missionary branches; and there are the non-Episcopal Churches, all the world over, differing upon matters of Church Government, but embracing essentially the same doctrines, from all of which the Church of Rome is severed. What right has she in the face of these facts, to style herself "the Catholic Church?"

"And lastly," says Mr. Maturin, the Roman Church is APOSTOLIC. A succession of Apostolical *doctrine* and of an Apostolical *ministry* are, in the estimation of Romish writers, the two things essential to that note of the Church which they call *apostolicity*. With regard to the latter, Mr. Maturin cautions us against supposing that it implies the mere "succession of Bishops throughout the world." This it appears would not do: it would not be sufficiently distinctive. Other bodies have this as well as the Church of Rome. To render this mark *her* special property, it is necessary to confine the succession to that of "her Pope's in the chair of St. Peter." A more unfortunate selection however could hardly be made, for, if there be a precarious succession in any part of Christendom, it is that connected with the chair of St. Peter." We have no doubt that there was a regular succession of Bishops, in the early Church of Rome, at all events down to the time of Gregory I, though with regard to the first three or four of them, it is impossible to decide precisely as to their

* Short's His. Ch. of Eng.

names or order. One thing only seems to be certain, that the list upon which the Church of Rome relies, and to which she has given her sanction, is an *erroneous* one. But when we come down to late periods of her history, how is it possible to place the least reliance upon a succession "in the chair of St. Peter"? Not only has that chair been repeatedly vacant, sometimes for months, and at others for years; but all idea of continuity as connected with it has been annihilated by the Schisms, among the Pope's themselves. No less than twenty seven of these have been enumerated by certain writers and the last of them continued for thirty years. How in these conflicts between Pope and Pope, are we to determine who was the true one? Again, many of the Popes have been heretics and have been pronounced such by General Councils, and others schismatics, as for example *Eugenius*, whom the council of Basil declared to be such, but who nevertheless obtained and held the chair of St. Peter. How in this perpetual breaking of the line of communication, can we suppose that delicate element, authority, to have been transmitted continuously to present times?

But let the ministerial succession be supposed to be ever so perfect, let it be assumed, for the sake of argument, that all the links up to the first Bishop of Rome were perfect, and acknowledged to be so; what will it all avail unless there is found in connexion with it the succession of apostolic *doctrine?* Are we to suppose that a mere succession of men calling themselves Bishops, Ethnarchs, Patriarchs or Popes, or by any other sounding title can stamp the character of *truth* upon a Society, which has departed in its faith, from the simplicity of christian doctrine? No; we cannot imagine it. And yet there is nothing more sure or more palpable than the fact that the Church of Rome sustains the guilt of such a departure. Can she while she teaches her children to pray to the Virgin Mary as "The Sanctuary of the Holy Trinity," as "the Seat of Mercy," "the consolation of the afflicted," "the refuge of sinners," "the advocate of the Church," "the mother of all the faithful," "the Queen of angels and saints," exempt herself from a charge of a depar-

ture from the faith of Christ? Can the Church which places before her members a piece of bread, and teaches them, contrary to scripture, reason and their senses, to regard it as the Supreme God; and to address it in the following terms, "Food of angels have mercy on us," be cleared from the imputation of having departed from the faith of Christ? Can the Church which teaches her children to believe that the souls of departed saints are agonizing in the flames of purgatory, in order that their sins may be burnt out of them, and that compensation may be made thereby to the justice of God, be regarded as the faithful depository of the truth of Christ?

To shew the *practical working* of this doctrine we would refer our readers to a little work entitled—"Purgatory opened to the piety of the faithful, or the Month of November consecrated to the relief of the souls in Purgatory," published, as the title page states, "with the approbation of the Most Rev. John Hughes, D. D., Archbishop of New York." We take from this work a single specimen, and that by no means among the worst which it contains:—

"SIXTEENTH DAY.

"Reflection.—He that gives suffrages to the souls in Purgatory, does a thing "agreeable to Mary the Mother of Love. As the great Virgin has, in the Hierar- "chy above, the fulness of grace and glory, above all angels and saints of heaven, "so she has also the fulness of love towards God and her neighbour. St. Bernard, "a very devout servant of this Mother, described her charity as immense, as ex- "tending to the very end of time, and spreading from pole to pole; as reaching "up to the highest heaven, and down to the subterraneous abyss of the prison of "Purgatory; and affirms that, as she is full for herself, she must needs pour forth "herself abundantly for the good of men, alive or dead. St. Bridget, in her fa- "mous revelations, was divinely informed that Mary was the consolatrix of all "those who are in purgatory. If she be so who can explain the satisfaction this "great Virgin feels in seeing the devout, succour these souls, towards whom she "maintains such tender feelings of love? Let us then also give to the Mother of "Love this satisfaction, *by giving abundant suffrages to the souls in purgatory.*"

"*Act of virtue for one day.*

"Visit in some Church an image of Mary.

"*Act of virtue for the whole Month.*

"When you hear the clock strike, say an Ave Maria.

"*Ejaculation.*

"Mother of love, uplift the voice
"Of thy most fervent prayer,
"To Jesus, for the suff'ring souls
"That breath that torturing air."

"St. Bernardine of Sienna, the Franciscan, will be the protector of this day, "whose devotion to Mary is not less celebrated by all, than that to the souls in "purgatory, one of which, as the Bollandists tells us, he called from purgatory, "and united to the body that it might explain to friends and relations the state "of the dead, and *procure their suffrages.*"

We select another extract from the "*Psalter of Bonaventura,*" a canonized saint of the Romish Church, which shews the style in which prayers are addressed to the Virgin :—

"Come unto her all ye that labour and are heavy laden: and she will give rest "unto your souls." "For the honour of thy name, O Lady, let the fruit of thy "glorious womb be reconciled to us." "For the dead shall not praise thee, Lady, "neither they that are in the pit: but they who through thy grace shall attain "everlasting life." "Let her mercy take away the multitude of our sins: and "bestow on us the abundance of merit. Stretch forth thine arm unto us, glori-"ous Virgin, and turn not away from us thy glorious face." "Thou alone "encompassest the circuit of the earth, to succor them that cry unto thee." "Remember Lady, and speak good things in our favour, and TURN FROM US THE "WRATH OF THY SON. "Let thine Apostles, and the Prophets of God bless thee: "let martyrs, confessors, and virgins sing to the " "For since, O Lady, thou "wert most humble: THOU DIDST FORCE THE UNCREATED WORD TO TAKE FLESH FROM "THEE." "Incline to us the countenance of God—COMPEL Him to have mercy on "sinners." "Wipe away all our sin; heal all our infirmities." "Let Mary arise, "and let her enemies be scattered: let them all be bruised under her feet." "Truly God is loving unto Israel, even unto such as worship and venerate his "Mother." O come let us sing unto our Lady, let us heartily rejoice in Mary the "Queen of our salvation." "Let us come before her presence with thanksgiv-"ing, and shew forth her praise with psalms." "O come let us worship and fall "down before her, let us confess our sins to her with tears." "Obtain for us a "plenary indulgence; stand for us before the tribunal of God; receive our "souls in the end, and introduce us into eternal rest."

"The Lord said unto our Lady, sit mother on my right hand." "He that "shall worthily *worship her*, shall be *justified*; but he that shall *neglect her*, shall "*die in his* sins." "According to *thine ordinance* the world continues, whose "foundations, *thou, too, with God, didst lay from the beginning.*" "All the earth "doth worship thee: the spouse of the everlasting Father." "Holy, holy, holy, "Mary, Mother of God, Mother and Virgin." "The Church throughout all the "world joins in calling upon thee." "The mother of a Divine Majesty." "*Who-"soever will be saved, before all things it is necessary that he hold the right faith about "Mary.*"

To shew the light in which this Saint is viewed in the Church of Rome take the following extract from the "Roman Breviary."

"O God who hast given the blessed Bonaventure to be A MINISTER OF ETERNAL SALVATION TO THY PEOPLE, grant, we beseech Thee, that him, whom we have had for OUR TEACHER OF LIFE UPON EARTH, we may deserve to have FOR OUR INTERCESSOR IN HEAVEN."

The above may suffice as specimens of the practical working of the Romish system, and ought to be sufficient to shew to every unprejudiced mind, that, as far as an adherence to doctrine is concerned, the Church of Rome has no claim to Apostolicity. In Mr. Maturin's closing remarks upon this note we meet with some misstatements which require to be noticed. In regard to the *first four General Councils*, he states it to be "a remarkable fact, that *every one* of these Councils contains *a clear unequivocal testimony to the Supremacy of the Pope in the Universal Church.*" But the case is widely different: the real truth is that *not one of these Councils has recognized the Pope's Supremacy;* but three of them on the other hand passed canons which were utterly inconsistent with it. The *first* of them as already stated, shewed that the limits of his jurisdiction extended only to the suburbicary districts. The *second*, as Mr. Maturin says, declared that the Patriarch of Constantinople should rank next to the Bishop of Rome, but based that canon, not upon any *divine right* in the Bishop of Rome, *as the successor of St. Peter*, but upon *the antiquity of the city of Rome itself.* Moreover the precedence granted on this account, was merely a precedence of rank, not of jurisdiction. This is obvious from the fact, that this very Council ratified the sixth canon passed at the Council of Nice, which limited his jurisdiction to the suburbicary districts. In the third General Council, viz., that of *Ephesus*, a canon was passed exempting Cyprus from the jurisdiction of any other See; which the Council never could have done, if it had recognized a Universal Supremacy in the Pope of Rome. And, as to the *fourth* General Council, that of *Chalcedon*, they decreed, directly in the teeth of such an assumption, that the Bishop of Constantinople was entitled to the same primacy

of honor which the Bishop of Rome enjoyed. It was obviously, therefore, a wise proceeding on the part of Gelasius at the close of the fifth century, to decree "that the church of Rome did not derive its pre-eminence over the Churches *from any ordinance of Councils.*"

Having examined the claims of the Church of Rome as stated in Mr. Maturin's letter, and knowing, as we do, that his pamphlet contains the whole argument in her favour, we are compelled to say, that the failure of his attempt to sustain those claims, proves to demonstration that she is not "THE CATHOLIC CHURCH." Find that Church where you may, and, with the Holy Scriptures in our hands, there is no difficulty in discovering her true position, it is plain that with the Church of Rome she is *not* identified. She *is* not at present, she never *was;* and, without assuming the spirit of prophecy, we may say with confidence, *she never will be.* A thousand proofs of this may be given; but "the one short and easy method laid down by Mr. Maturin himself sets the matter at rest. "The Church, he says, is DIVINE, *therefore* all she teaches is true." But all that the Church of Rome teaches is *not* true. Therefore she is not DIVINE; she has no claim to be considered the *one, holy, Catholic and Apostolic* church of Christ. As to denying her errors in doctrine, it is fruitless. No man of common sense, with the New Testament in his hand, and whose intellect is not darkened by the profound folly of supposing that he is not to use his reason in matters of religion, but must surrender himself over, bound hand and foot, to the guidance of the most fallible of all the fallible associations, *can doubt the corruptions of the Church of Rome.* They are written with a pen of iron, upon her *forehead.* Her *Rule* of faith, her *Articles* of faith, her *Priesthood,* her *Sacraments* and her *Ceremonies,* all exhibit them. It is only because some well meaning Protestants, are not acquainted with them in their real character, but are led away by the plausible misrepresentations of them which are circulated by interested parties, that their real deformity is not recognised. The very best thing such persons can do is to

follow one piece of advice which Mr. Maturin has offered them, viz., "to take their views of the Church of Rome from the public documents of the Church itself, and the authorized expositions of Catholics." Let them study the "decrees of the Council of Trent." Let them examine "the Creed of Pope Pius IV." Let them peruse "the Roman Breviary," the "Roman Missal," and various other publications put forth under authority. "Let them peruse the Theology of PETER DENS," upon the subject of the "*Confessional*;" and especially that of "SAINT ALPHONSUS LIGUORI," upon *oaths*, *equivocations*, *adjuration*, as well as *the Confessional*, and a variety of other matters; and we may venture to predict, as the result, the extinction of that spurious charity which leads men to fancy that the Church of Rome is not so bad as she is represented to be. They will be compelled to feel that a system of such enormous error, ought to be opposed instead of countenanced, by every man who wishes to be faithful to the cause of Christ; and that no means, which religion authorizes, should be left untried, to rescue Romanists from the dreadful delusions in which they are held.

Brethren in Christ! Members of the Church of England! suffer me in conclusion to call upon *you*, as those whose interests I have more especially had in view in the remarks I have made, to be steadfast and immoveable in your faith. Thank God for the Reformation which has broken the fetters in which your forefathers were bound. Thank God for the courage of a Luther, and the patience of our holy martyrs. May the candle which they lighted in Britain, never cease to shine upon her happy Isle, upon her Colonies, her dependencies and upon the world! Let not the smooth things which Mr. Maturin utters, caress you into the persuasion that he is any thing but the victim of delusion. If he has been half his life in finding what he calls the truth, his method, or his final discovery, or both must be at fault. God has not left us to search for half our lives, without finding the truth. He has placed it near us, where it is accessible to all. You need not go to Rome to look for it, or search for it in the dark

recesses of an infallible Church; "for the word is nigh thee even in thy mouth and in thy heart, that is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."* Be thankful that you belong to a communion in which the Scriptures of God are the rule of faith, and where the unwritten traditions of men are rejected as of no authority in matters concerning the soul. Be thankful that you belong to a communion which values reason as a precious gift of God, not to be exalted against revelation, but employed, in dependence upon heavenly guidance, in finding out what is revelation and what the meaning of it is. Be thankful that you belong to a Church which does not interpose between you and Christ, or delude you with the idea that, by submitting to her, your own responsibility ends. Be thankful that you belong to a Church where Christ is honored as the head of it, as the one Mediator between God and man, in a word, the only Saviour; a Church in which images are not worshipped, nor Saints adored, nor the Virgin idolized, nor relics confided in. Be thankful that you belong to a Church which teaches you, that, if true believers, "the blood of Christ cleanseth you from all sin," that, with this holy assurance, you may encounter death with the blessed prospect of immediate happiness, without passing through purgatorial flames, without relying upon the suffrages of poor sinners on earth or the intercession of the Virgin in heaven, to emancipate you from your misery. With these inestimable privileges in your possession, but one anxiety should occupy your minds, viz., to "walk worthy of them." Church privileges cannot save you, unless you live as Churchmen ought to live, a life of faith in the Son of God:" unless you are brought to know Christ, to love Christ, to confide in Christ, to obey Christ, and to honor Christ, living above the world, and having your conversation in Heaven. But all these things you may do, and do with peculiar advantage,

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* Romans x. 8, 9.

within the bosom of the Church of England. She has a duly constituted ministry. The word of God is faithfully preached from her pulpits. The sacraments, are duly administered in her sancturies. All the means of Grace, as far as any Earthly Church can afford them are placed within your reach. Adhere then with steadfastness to her communion. Esteem her ordinances. Frequent her Sanctuaries. Attend her Sacraments. Shew zeal and constancy in these things. Prove to the world that you can be as zealous for *Divine* ordinances upon *right* principles, as Romanists are for *human* ordinances, upon *wrong* ones. At the same time keep in memory, that it is not enough to be members of any visible church on earth, however pure, orthodox, or scriptural, unless at the same time you are members of that mystical church, the spiritual bride of Christ, that Church which is His body, the fullness of Him that filleth all in all; and which, at length, he shall present to Himself, "a glorious church without spot or wrinkle" or blemish. If you are members of that church, then is your lot blessed indeed; for she will never decline or fail. Rome, in a little time, will pass away. The Church of Rome, with all her lofty pretensions will be brought low. Her magnificent Temples and costly decorations, will crumble like her catacombs into dust; and her errors must then be accounted for at the bar of Christ. But that spiritual Temple, which is "built upon the foundation of the Apostles and Prophets," of which "Christ is the corner stone," shall see no decay. It will rise, in its fair proportions, amidst the glories of Heaven, and shine forever in the beauty of holiness, and the everlasting light of its Redeemer. May you, dear Brethren, be living stones in that spiritual building! May you be added to it here, that you may belong to it hereafter! With the earnest prayer that you may enjoy this preeminent blessedness, suffer me now to commend you "to Him who is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy"—and

Believe me to be, with Christian regard,

Your Brother and Servant in Christ,

I. W. D. GRAY.

NOTE TO PAGE 114.

The evidence of St. Paul's Mission to Britain is cumulative. It is possible by treating each link in the chain separately and by slightly weakening the language of the witnesses to make the thing appear improbable; but if the whole testimony be fairly weighed, the strength of it must be felt. Theodoret affirmed that "our fishermen and publicans and the *tent-maker* brought the law of the Gospel to all men," naming among the number the *Britons*. A probable inference is deducible from this passage, that St. Paul visited Britain; but, at all events, it settles the fact of the introduction of Christianity into Britain in the first century. St. Jerome attributes to St. Paul not merely the extending the Gospel into "the Western parts," but "the spreading it from ocean to ocean," and that after his visit to Spain. Eusebius says, that some of the Apostles (or seventy disciples according to Mr. Maturin,) "*passed over the ocean to the British Isle.*" Here again we have the introduction of the Gospel into Britain in the first century. Tertullian writing in the beginning of the third century speaks of Britain as *subdued* to Christ, and Irenæus, speaks of the Gospel as propagated to the "utmost bounds of the earth." And Clemens Romanus, the very friend and fellow-laborer of St. Paul, says that St. Paul, preaching the Gospel, "went to the utmost bounds of the west." When the facts here attested are put together, it seems, to say the least of it, highly probable that the "utmost bounds of the west," included *Britain*, and that it was the "tent-maker" that passed over the ocean to the British Isles, and was the instrument, in the hands of God, of subduing them to Christ.